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VOL. XIV. No. 13. CHICAGO, SATURDAY, JUNE 27, 1891. WHOLE No. 660.

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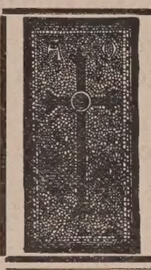

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See JUNE Number of

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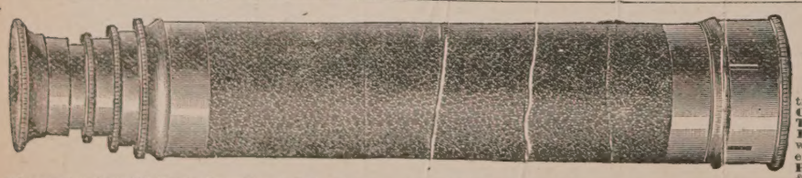

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The Living Church.

SATURDAY, JUNE 27, 1891.

"I PRAY YOU."

BY MRS. J. D. H. BROWNE.

I pray you mock me not when I am dead
With wreathed flowers, nor deck, as if in life,
My poor, dumb form! In humble vesture laid,
My empty hands crossed meekly on my breast,
Thus shall you make me ready for my rest.

I pray you let not curious gazers see
My poor, dead face, but through a mist of tears,
Let loving eyes, if such, for me, there be,
Look their last farewell till the end of years,
Till *this* in weakness and dishonor sown,
This mortal, "immortality put on."

I pray you let not strangers speak my name,
In idle praise of what I never did;
If loving hearts there be, they will not blame
My many faults; by love will all be hid!
But I would have them for the dear Christ's sake
For my weak soul their intercessions make,

I pray you bear me to the holy place
Where I was wont to feed upon my Lord;
There let me humbly lie, a little space,
While the great message of His living Word
Tells trumpet-tongued of conquered sin and death,
And opens heaven to the eye of faith.

I pray you lay me quietly away
In some green spot, for passing well I love
My mother earth; there shall her sunbeams play,
And soft tree-shadows falling from above,
Rest where I lie beneath the shielding sod:
There leave me to the mercy of my God.

Pomona, Cal.

THE new Bishop of Peterborough appends his signature to the colonial bishoprics appeal as M. Petriburg. His predecessor signed himself W. C. Peterborough.

A complete edition of Archbishop Magee's speeches and sermons is being prepared by his son, Mr. Charles S. Magee, and will shortly be published. The book will contain a series of historic addresses delivered by the late Archbishop of York during his visits to his native country.

TRINITY COLLEGE, Dublin, has established a brotherhood which is about to send out two members of the University to work with the newly-appointed Bishop of Chota-Nagpore, under the auspices of the S.P.G.

DR. J. R. SELWYN, Bishop of Melanesia, and son of the late Bishop of Lichfield, is lying seriously ill at lonely Norfolk Island. Admiral Lord Charles Scott sent a steamer to bring the Bishop to Sydney for constant medical attention; but when the last mail left he was too ill to be brought on board.

PURSUANT to the constitution of the Missionary Society, the Board of Managers at its meeting, June 9th, after conference with the diocesan authority, appointed the next Missionary Council to be held in Detroit, Mich., beginning Tuesday, Oct. 20, 1891. The Presiding Bishop has expressed his canonical approval of this appointment.

FEW bishops can boast of the experience of Bishop Wilkinson, who at Wiesbaden last month was the recipient of the third pastoral staff in the course of his episcopal career. The first was one transmitted to him from Bishop Mackenzie and lost during the war in the Transvaal; the second was stolen whilst the Bishop was confirming in Switzerland; and the third is now for use "in Northern Europe."

THE influenza still prevails in England. The Archbishop of Canterbury, the Bishops of Winchester, Lincoln, Gloucester, and Bristol, the Dean of Rochester, and other prominent Churchmen, have been suffering from attacks of the epidemic. The Bishop of Liverpool, who was prostrated by heart failure while engaged in the Trinity ordination, is reported to be improving. He is in his 75th year. Bishop Royston, the retired Bishop of Mauritius, is taking duty for him. The Bishop of Rochester is making satisfactory progress towards recovery.

THE Rev. Isaac L. Nicholson, D.D., Bishop-elect of Milwaukee, is a graduate of Dartmouth College and of the Virginia Seminary, and is about 49 years of age. His ministry has been spent in only two parishes, first at Westminster, Md., and for some years as rector of the important parish of St. Mark's, Philadelphia. He received his D. D. from Nashotah, and is a trustee of that institution. The committee on notification consists of the Rev. Dr. Adams, Dean Williams, the Rev. C S. Lester, Hon. Angus Cameron, and Col. Wm. Ruger.

THE consecration to the Episcopate of the Rev. Davis Sessums, M. A., is appointed to be held at Christ church, New Orleans. The consecration is to take place on St. John Baptist's Day. The Rt. Rev. Dr. Tuttle, of Missouri, will officiate as consecrator, assisted by Bishop Galleher of Louisiana, and Bishop Watson of East Carolina. The Bishop-elect will be presented by Bishop Quintard of Tennessee, and Bishop Garrett of Northern Texas. The sermon will be preached by the Rt. Rev. Hugh Miller Thompson, D. D., of Mississippi. All the clergy are to be present in their robes.

BRO. RAINSFORD does not carry all the secular press with him. He will be pained to know the Rochester *Union and Advertiser* has actually criticized him:

> Dr. Rainsford says that the seed—that is the people at large—are of more importance than the pot, namely, the Church, and that it is the question of the new wine in the old bottles. "It is wrong," says he, "to bet, but you can bet on the wine any time." Some are old-fashioned enough, however, to think that if the seed would go to waste without the pot, the pot is well worth saving, and so Dr. Rainsford has not yet performed the scientific miracle of holding the wine in suspense without the aid of the bottle. He can only do this, one would suppose, by freezing the wine itself, and wine that will freeze is apt to be pretty well watered.

ON Trinity Sunday, ordinations were held by the Archbishop of Canterbury, the Bishop of Beverley (under commission of the dean and chapter as guardian of the spiritualities) for the diocese of York, and by twenty-seven diocesan bishops. The number of candidates admitted to the diaconate was 217, and 221 deacons were advanced to the priesthood. Of these, 144 were graduates of Oxford, 122 of Cambridge, 54 of Durham, 12 of London, 11 of Dublin, 11 of Lampeter, 2 of Aberdeen, 2 of Victoria, 2 of the Royal University of Ireland, and one of New Zealand. It is noteworthy that the literates did not amount to 10. Of the others, 17 received their education at St. Aidan's, Birkenhead, 12 at St. Bees, 8 at Lincoln, 5 at the London College of Divinity, 4 at Chichester, 4 at Lichfield, 3 at Gloucester, 3 at Truro, 2 at Salisbury, and 1 at Southwark.

"I am amused to see," remarks the London correspondent of the *Manchester Guardian*, "that Lord Barrington has given notice in the House of Lords of a question about the monstrous fees exacted from a bishop at every stage of the cumbrous process by which he develops into the fulness of official being. Lord Barrington, of course, asks this question immediately in the interests of his brother-in-law, the new Archbishop of York, but the whole episcopal order, with all their heirs and assigns, will have cause to thank him. When Archbishop Magee did homage at Windsor on appointment to the see of York, he said to the Queen: 'Your Majesty is the only official whom I have had to do with in the process of translation that has not exacted fifty pounds from me.'"

THE Very Rev. John Gott, D. D., Dean of Worcester, has been appointed to succeed the Bishop of Truro on his resignation. Dr. Gott was educated at Brasenose College, Oxford, where he took his degree in 1853, and twenty years later, on his becoming vicar of Leeds, he was made D. D. In 1857 he was ordained, and for four years he was engaged as curate at St. Nicholas', Great Yarmouth, in which town he afterwards held the incumbency of the church of St. Andrew. In 1866 he was appointed perpetual curate of Bramley, Leeds, and in 1873 he became vicar of Leeds, in succession of Dr. Woodford, who was appointed Bishop of Ely. Dr. Gott held the vicarage (together with the rural deanery) of Leeds, until 1886, when, on the promotion of Lord Alwyne Compton to the see of Ely, he succeeded his lordship as Dean of Worcester. Dr. Gott is the author of "The Parish Priest of the Town," 1877, published by the Society for Promoting Christian Knowledge. He is a High Churchman, and is one among many recent occupants of the vicarage of Leeds who have reached high rank in the Church. The names of Dr. Hook, formerly Dean of Chichester; Dr. Atlay, Bishop of Hereford; Dr. Woodford, the late Bishop of Ely; Dr. Gott himself, and Dr. Jayne, the present Bishop of Chester, will take the memory back for more than half a century; and it may be added that the present vicar, the Rev. E. S. Talbot, is reported to have been offered one of the vacant sees last year.

THE "Ministerial Miniature" in the last number of the *British Weekly* is Dr. Alexander, the eloquent Bishop of Derry. The writer says: "Dr. Alexander has a taste for pageants and for ceremonies. He would always be willing to leave his study for a street where flags were flying and music was sounding and life sweeping past in a gaily-colored show. In his essay on St. Augustine and Virgil he mentions Aristotle's chapter on 'Frigidity of Diction' with a shudder, as 'that chapter so terrible to imaginative writers.' His own style, both in prose and verse, has a warm, deep coloring in which all tints harmonise and soft shades predominate. He finds the inspiration of his poetry in the haunts of Browning rather than of Wordsworth. He likes to visit London in the season, and you will hear him in one of the Chapels Royal or in Westminster Abbey of an evening, where his eloquence will hold you entranced till the summer light has faded. If an eminent person has recently passed away, the appropriate panegyric will not be wanting. He knows the spirit of the age and the worst that can be said, but the French vaudevilles have not stolen away his heart. He has the poet's skill in setting old truths in fresh light. Read his works on the Psalms and the Gospels and you will understand, as never before, the meaning of 'David's upward glance from the earth's snow to God's long spring,' and 'the rhythmic bursts and choral vibrations' that echo through the sounding page of Luke. Many have wished that Dr. Alexander could be permanently settled in London. No doubt he is willing to live and die as Bishop of Derry and Raphoe, and in the Church of England the eloquent preacher is seldom the likeliest candidate for promotion. Perhaps he feels that London, like other pleasures, should be taken in moderation. The quality of his preaching is too rare to be diluted into two sermons every Sunday."

THE CHURCH OF ENGLAND.

(FROM OUR CORRESPONDENT.)

LONDON, June 4, 1891.

The translation of the Bishop of Lichfield (Dr. Maclagan) to the archbishopric of York, in succession to the late Dr. Magee, was a surprise, and in some quarters the appointment has been severely criticized, rather unjustly as I think. Bishop Maclagan has done splendid work for the Church in the midlands during his twelve years' episcopate, and so much attached is he to his diocese, that were he not persuaded that this call to a new and higher sphere of work was a real one, he would have declined it. He is certainly no great theologian, and boasts no powers of oratory like his predecessor, but he is marked by a strong personality, and will bring to bear in his new work, great zeal and tremendous energy, with powers of administration which few, if any, of the home episcopate, equal. These are the qualities more needed now in the diocese of York than perhaps any other. He can hardly be taken for a party man, but his sympathies certainly lean towards the High Church party, and he has not been slow to countenance the

many means for raising the spiritual life of his people adopted by them; such means, for instance, as guilds, brotherhoods and sisterhoods, retreats, etc., while his teaching on the sacraments is of a more definite and higher order than one generally expects to find from our fathers-in-God. Towards the Nonconformists his attitude has always been friendly, not to say, cordial: while at the same time, he has never compromised himself in his earnest desire for the promotion of re-union between the Church and Dissent.

On the first day of June, 1841, the "Council for Colonial Bishoprics" was established, and in commemoration of its fiftieth year of foundation a great public meeting will shortly be held, at which Mr. Gladstone, one of its treasurers from its inauguration, and other public men, will speak of the great work that has been accomplished under its auspices. The fund has been worked with a singular absence of publicity and importunity—a very remarkable feature in these days when loud shouting and bold advertising are the only passports to gain the ear of the benevolent. Two public meetings, one in 1853 and another in 1874, are all that have ever been held to promote its object; moreover, its expenditure has not exceeded one per cent. of its receipts. At the time of its inception there were only ten bishoprics in foreign parts, all supported by imperial or local funds, which in seven cases have since been withdrawn. There are now (I quote the report) eighty-two dioceses administered by the same number of bishops, distributed as follows: One in Europe, sixteen in Asia, fourteen in Africa, twenty-one in North America, nine in the West Indies and South America, thirteen in Australia, and eight in New Zealand and the Pacific. The total amount entrusted to the administration of the fund is nearly £800,000, and it has also been the means of eliciting large gifts of land for the endowment of the sees. This is a very remarkable record of work done, and shows how marvellous has been the growth of the Anglican Communion in our colonies and dependencies during the last half century.

Owing to the unfortunate outbreak of the influenza epidemic, the meeting, to which I have already alluded, has had to be put off to a later date than had been fixed upon, for Mr. Gladstone, who has expressed himself as very desirous of being present, is only now suffering from a rather severe attack of this baneful malady. The epidemic is making serious havoc in all circles. Perhaps our House of Commons has suffered more in proportion than any other body. In ecclesiastical circles, the Archbishop of Canterbury, the new Bishop of Winchester, the Deans of Rochester and Llandaff, besides many others of lesser degree, have all been victims, and other sorts of illness have incapacitated several other prominent men in our midst. The new Bishop of Rochester was scarcely consecrated when he was laid up by an internal disorder which is likely to keep him from work for six months; the Bishop of Liverpool is ailing from heart complaint, which, at 75 years, needs must be serious, and the Bishop of Lincoln is ill from over-work and worry.

You are to be visited shortly, I believe, by the Rev. Dr. Momerie, a gentleman who, until quite lately, held the post of preacher to the fashionable congregation which assembles on Sunday mornings in the chapel of a charitable institution known to us as the Foundling Hospital. He also holds a professorship at King's College, London, and coming into contact with the governing body of that Church institution through his heterodox opinions, he tried to pose as a second Maurice, but the public failed to catch the resemblance. He has now taken to the platform, and is being run by a firm in the truly orthodox style. His first "oration" was delivered last week on "The Corruption of the Church," and, being extensively advertised, attracted a large audience, composed for the most part of people totally indifferent to the Church or its corruption, and more intent on being entertained than on receiving enlightenment as to the remedies to be enforced for the purification of the great Christian system of religion. Dr. Momerie is practically a Theist, and the flippancy with which he treated belief in the Trinity, the Resurrection, Inspiration, and so forth, seems to have disgusted many of those present whose faith was no greater than his own. The press has taken very small notice of his "oration," and I don't think his second attempt will attract even the attention of an audience. But it is a scandal to our Church that a man holding such views can be allowed to remain within its fold. Dr. Momerie seems to glory in the fact that he can't be turned out or inhibited as he holds no benefice, but, after this, I don't think that any bishop will be found to give him a license to preach.

The long-promised "Life of Archbishop Tait" has, after many delays, appeared at last, the book being in the hands of the public yesterday. The new Bishop of Rochester (Dr. Randall Davidson) domestic chaplain to the late Archbishop, and Canon Benham, are responsible for the work. It is in two volumes, and, I need scarcely say, of immense interest, though perhaps many will think it too eulogistic.

The University of Oxford last week conferred the degree of D. D., *honoris causa*, upon Dr. Doane, Bishop of Albany, an unusual honor. If I am not mistaken, Dr. Phillips Brooks is the only other American priest upon whom a similar degree has been conferred; his, of course, was presented for his remarkable powers as a preacher. Bishop Doane was described in the Latin speech of Archdeacon Palmer, who presented him to the vice-chancellor as *Patris illustris illustris filius, episcopus episcopi tum patrnis virtutibus, tum suis commendatur.* For founding schools and hospitals alike he had followed the example of the Good Shepherd, *tam corporibus hominum quam animabus voluit consulere. Episcopum verum agnoscimus re non verbo reverendum.* The Bishop preached the university sermon at Cambridge, on Sunday, and made a good impression.

Bishop Tucker, the successor of Hannington and Parker in the charge of the C. M. S. Mission in Equatorial Africa, has just returned home after a year's absence from our shores, and last night Exeter Hall was crammed by an enthusiastic audience who listened with rapt attention to the Bishop's remarkable address on the grand opening now presented for the setting up of a native Church on the shores of the Nyanza. This mission, though young in years, can count its martyrs both native and English, and its future, if wisely directed and controlled, is one full of encouragement. The Bishop has come home to confer with the committee, and to obtain forty fresh helpers, which, I doubt not, will soon be forthcoming.

The feast of Corpus Christi is a day observed in many churches of the Anglican Communion, and would be in many more were it in our Calendar, but many of the large body of moderate "Prayer Book" Churchmen, while anxious for some special day of observance of the institution of the Holy Eucharist other than that which falls on Maundy Thursday, do not care to avail themselves of the Roman use, and as the English Church has not provided any other day in the year, it is unfortunately passed over. But the Confraternity of the Blessed Sacrament, which always keeps its anniversary on Corpus Christi, has done much for the educating of men's minds to a higher conception, and to the sacrificial aspect of the Holy Eucharist. Its work steadily progresses, and this year a slight increase in its membership was again reported at the annual conference, the total being nearly 15,000 communicants, of whom about 1,500 were clergy. These numbers, for a purely devotional society, are remarkable. At the anniversary, the absence of the venerable Superior-General, the Rev. Canon Carter of Clewer, through ill-health, was much regretted. I am glad to be able to say that the reverend gentleman's health has improved since then.

CANADA.

The fifth annual meeting of the Woman's Auxiliary for the diocese of Ontario, took place in St. John's church hall, Ottawa, June 10th and 11th. At 10 A. M., Wednesday, the missionary litany was said in the church, followed by an address by the Rev. W. J. Muckleston, and celebration of the Holy Communion. An address of welcome, prepared by Mrs. Pollard, was read by Mrs. Newell Bats, and responded to by Mrs Bedford Jones, of Brockville. The president's address was, as heretofore, full of kind counsel. Reports of several secretaries were read and adopted; also branch reports, which show a satisfactory state of affairs: 24 branches reported with joint membership of 1,251; 14 children's branches, with 800; receipts in cash, $1 558.02; bales, $2,707.28; total, $4,265 30. Six branches have not reported so far. In each archdeaconry a lady was appointed, with the privilege of naming two others to work with her, these to take the place of the organizing committee of last year.

A public missionary meeting was held on Wednesday, the Rev. Dr. Mockridge, general secretary to the D. V. F. Mission Board, gave an address. Miss Williams, gold medalist of McGill University, also gave an address on the "Students' Volunteer Movement for Foreign Missions." A paper prepared by Mrs. Northrup, of Belleville, was read, it was entitled: "Mission Work among the Jews."

On Thursday, a children's missionary meeting was held. Mrs. Smitheman, of Stafford, born and brought up in India, told the young people of life there.

CHICAGO.

WM. E. MCLAREN, D.D., D.C.L., Bishop.

The Bishop and his family left the city last week for their summer home, at Point Pleasant, N. J. The Bishop will be away about six weeks.

The Rev. Mr. Bartlett, vicar of St. Jude's, Whitechapel, and the founder of Toynbee Hall, London, preached at St. James' church Sunday morning.

Father Ignatius resumed his revival services on Sunday, preaching in the morning at the cathedral. He will preach at the church of the Ascension next Sunday morning.

SYCAMORE.—Tuesday, June 16, was an important day at Waterman Hall when many friends and patrons of the school came from abroad to participate in the closing exercises. The pleasant parlors were elaborately decorated with June roses, and across the hall in the studio and the adjoining class rooms, a very interesting art exhibit consisting of studios from still life and plaster casts, in charcoal and pencil, and paintings in oil and water colors, displayed the work of the pupils during the year, and reflected credit upon the teacher of art, Miss Sanders. The afternoon program was in the study hall and was given entirely by the pupils. The program consisting entirely of music, spoke well for those in charge of that department of instruction. In the evening a recital by the teachers of the conservatory was most enjoyable. Among the guests at the school, Tuesday, were: Bishop McLaren, Canon Knowles, Archdeacon Bishop, and many others.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop

CITY.—The first step has been taken in the official inquiry into the public rumors affecting the orthodoxy of the Rev. Dr. Heber Newton. Bishop Potter has constituted the commission of inquiry by the appointment of the Rev. Dr. Peters, rector of St Michael's, the Rev. Dr Shipman, rector of Christ church, the Rev. D. Parker Morgan, rector of the church of the Heavenly Rest, and two lay assessors, Messrs. Everett P. Wheeler, and J. A. J. Beall, President of the Church Club. The Rev. Dr. Peters will act as chairman. It had been expected that no step would be taken until autumn, an expectation to which Dr. Newton himself shortly since gave expression, and it is known that Bishop Potter experienced some difficulty in making up the commission at a time of year when so many of the clergy leave the city for vacation. The announcement of the appointment is, however, accompanied with the issue of a letter, addressed to the clergy, indicating that preliminary proceedings will be begun without delay. The letter is as follows:

"ST. MICHAEL'S CHURCH, 225 W 99TH ST., }
NEW YORK, June 12, 1891. }

"REV. AND DEAR SIR:—I am instructed by the Commission of Inquiry appointed by the Bishop *in re* Dr. R. H. Newton, to request that you will be good enough to send the chairman in writing, in as definite terms as possible, a statement of such rumors as have come to your knowledge regarding alleged violations of the doctrines and discipline of the Protestant Episcopal Church on the part of Dr. Newton. It is the desire of the committee that this statement be communicated to it on or before Friday, June 19, 1891. If it should not be possible to you to send in the statement by that time, will you kindly indicate some early date on which it may be expected.

For the Commission, T. M. PETERS,
Chairman."

Several papers specifying charges have already been received by Dr. Peters in answer to his request. The duties of the commission are essentially simple. The commission will receive such definite communications and representations as may be made to it, and will determine whether they are of sufficient weight to constitute a ground for further examination and trial. Dr. Newton will be given opportunity to deny or admit the rumors, but it is understood that he is intent upon requiring a full trial. The twelve clergymen representing all "schools of thought," who made the original requisition for the inquiry, will probably act together in presenting definite propositions and proofs to the commission. The commission's duties will end in a report and suitable recommendations to the Bishop, either recommending or discouraging trial. It will then rest with the Bishop to order a trial or not

Last Sunday, closing services were held at the church of the Holy Trinity, the rector, the Rev. E. Walpole Warren, preaching morning and evening. The church will be closed for extensive alterations during the summer months, and the congregation will worship in St. Bartholomew's church.

On Thursday, June 17th, the Ven. Archdeacon Mackay-Smith, D. D., sailed with his family for Europe to be gone about a year, returning probably next spring.

The industrial school of St. Augustine's chapel of Trinity parish held closing exercises for the season, on the evening of Thursday, June 4th. The exercises were held in St. Augustine's Hall, which has lately been redecorated. The object of this school is to train skilled needle women, and the instruction is carefully given to that end, and prizes awarded for proficiency. At the anniversary, specimens of skilled work were displayed in different parts of the hall, for the inspection of visitors and friends. A devotional service was held with several "sewing songs," and an address was delivered by the Rev. Arthur C. Kimber, D. D., priest in charge.

The church of the Ascension has discovered a new use for parish houses. With a view to encouraging working women to attend mission services in the chapel during the summer months, the assistant minister in charge, the Rev. Mr. Gates, has arranged that mothers, who otherwise might be deterred, can bring their young children to the parish house, where they will be cared for in a room set apart for the purpose, until service is over. In the absence of the rector, the Rev. Dr. E. W. Donald, services at the parish church will go on as usual.

The Shelter for Respectable Girls, W. 14th st., has recently opened a new house adjoining that which it has long occupied and has outgrown. It is only partly furnished, and funds are much needed to supply this lack, and to support the increased charity. Opening services were conducted by the Rev. Drs. Baker and Shackelford. Many friends were present, and some funds were raised on the occasion. The guests inspected the building and partook of refreshments.

The guild of St. Ann's church held its annual reception, Friday, June 5th. Reports were presented from 23 chapters, all

hard at work. Following this, brief addresses were made by the Rev. Drs. Gallaudet, Krans, Maynard, and Flagg, and the Rev. Messrs. Treat, Bright, Anketell, Chamberlain, Spong, and Holcombe. The evening was pleasantly ended with social re-union, music, and refreshments.

The Rev. Thomas Gallaudet, D. D., general manager of the Church Mission to Deaf-Mutes, will visit Europe during the summer in the interest of his work, having succeeded in accomplishing much in a visit of two years ago. He will spend some time at Belfast, Ireland, which is the centre of the Irish deaf-mute mission, and will attend the convention of deaf-mutes, which is to be held in Glasgow, in August. He expects to lecture in aid of the work in London, Leeds, Manchester, and in other parts of England.

In the absence of the Rev. Dr. Tuttle, and also of his assistant, the Rev. Mr. Patey, who is to make a visit to Europe, services will be maintained at old St. Luke's church during the summer months, by the Rev. Thomas Drum. For some time past the parish has been holding services down town at its old site, and up town at its new site, preparatory to removal.

PEARL RIVER.—There was a flower service in St. Stephen's chapel on Sunday, June 14th. The little chapel was tastefully decorated. After the usual Evening Prayer, the Rev. Thos. Stephens preached from the words: "Consider the lilies of the field." The preacher spoke at some length on the lessons taught by flowers, viz: first, their beauty, second, their short lives, third, God's care for them. At the conclusion of the service the flowers were collected and packed to be sent to the Daisy Ward of St. Luke's Hospital, New York City.

PEEKSKILL —St. Gabriel's School, under charge of the Sisters of St. Mary, held its closing exercises June 16th. A large number of friends attended from New York and neighboring towns. The diplomas were presented to the class of '91 by the Rev. R. E. Wright, who made an address. The school is erecting a new chapel edifice, which will cost when completed, $60,000.

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.

Ten years ago the Western Michigan branch of the Woman's Auxiliary was organized in the parish of the church of the Good Shepherd, Allegan, and the members this year came together and reported progress in the place of the first meeting. There was a good attendance at the services and the interest was well sustained throughout. At a preliminary meeting held Tuesday evening, June 9th, the Rev. Wm. H. Van Antwerp, D.D., preached from St. Luke x: 38 42, concerning the life of activity and the life of contemplation. At 9 A. M. on Wednesday, Bishop Gillespie opened the Auxiliary meeting with prayer, and the usual business was taken up. The president, Mrs. E. D. Irvine, delivered an address, and later, the secretary, Mrs. Keith Follett, made her report. At 10:30 A. M. Holy Communion was celebrated by the Bishop, assisted by the Rev. Messrs. Irvine and Hubbs. The Rev. Wm. White Wilson of St. Mark's church, Chicago, preached a powerful sermon from Phil. ii: 15 concerning Christians as lights to lighten the world. His earnest words will long be remembered by those who had the good fortune to be present. At 1:20 P. M after the opening prayer had been said, business was resumed and pledges taken for the year. The diocesan branch makes itself responsible for something over $400 in money for work at home and abroad, although this does not represent a half of their offerings to general missions. Some papers were read, and a letter exhibited which was written by a Japanese girl supported by the "Bishop Gillespie Scholarship, Tokio." The ladies took counsel as to the best mode of exciting interest in the various parishes concerning the work of the Woman's Auxiliary and the general subject of missionary work. The closing service was held at 7:30 P. M. when a paper was read by Miss Richmond concerning work among the colored people of the South. Mrs. Follett read her report showing that the amount raised by 13 parish branches, in cash and value of missionary boxes for the past year, was over $1,100. The Rev. J. Brewster Hubbs delivered an eloquent and stirring address on the responsibility of Christians with regard to Foreign Missions. Mrs. Gatrell read an excellent paper on the subject of Domestic Missions, and this was followed by a short address from the Bishop who expressed himself as well pleased with the success of the meeting. The chorus choir which assisted in the service, consists of some 20 voices. It is made up chiefly of young people and sang for the first time on Trinity Sunday.

GRAND HAVEN.—On Thursday, June 11, ground was broken for a new building for Akeley Institute. Promptly at 10:30 o'clock the Grand Haven Cornet Band marched up Washington street to the central school building and escorted the superintendent, teachers, and nearly 1000 school children to the grounds of the Akeley Institute where already had assembled the Bishop, clergymen, trustees of Akeley Institute, and many prominent citizens from different parts of the State. At 11 o'clock the faculty and pupils of Akeley Institute marched into the inclosure singing hymn No. 138 of the Church hymnal. The Apostle's Creed and appropriate collects were then repeated by the Bishop and people. Then followed a short address by the Bishop; the singing of a hymn by the pupils, and the ceremony of turning the sods led by the Bishop, followed by the principal, chaplain, faculty, and pupils, trustees, and citizens, was performed, each person on raising the sod quoting an appropriate text from Scripture. Music by the band followed this, after which brief and pertinent addresses were made by the following gentlemen: Supt. Briggs, of the city schools; the Rev. A. S. Kedzie, the Rev. J. W. Bancroft, Hon. Geo. W. McBride, Judge Williams, of Allegan; John Macfie, Esq., Judge Soule, and the Rev. E. D. Ervine, of Hastings. After a hymn and doxology, the Rev. J. N. Rippey said the concluding prayers.

NEBRASKA.

GEORGE WORTHINGTON, S.T.D., LL.D., Bishop.

Since the council three weeks ago the clerical staff of this diocese has been materially increased. The Rev. T. J. Mackay of Council Bluffs, has accepted the rectorate of All Saints', Omaha, and will enter on his work in the beginning of July. The Rev. Irving Johnson recently ordered deacon in Connecticut, has taken charge of the city missions in Omaha. The Rev. John A. Williams has been ordained, having graduated at Faribault with high distinction, and has been placed in charge of St. Philip's mission, Omaha. The Rev. J. O. Davis of Bellefonte, Pa., has accepted the rectorate of Christ church, Beatrice, and will probably take charge early in August. The Rev. R. C. Talbott, Jr., recently ordered deacon, will assist his father, the Rev. Canon Talbott, in his mission field during the summer, returning to Nashotah to complete his studies for the priesthood in the fall. The theological students of the diocese, Messrs. Bacon, Baxter, and Eason will spend their vacation in mission work in various portions of the diocese.

The Rev. J. P. D. Llwyd, of Omaha, receives the most tender sympathy of his brethren, in the death of his little two-year-old girl who was run over in Milwaukee; the body was brought home by the sorrowing parents and carried from the train direct to the church where a large congregation awaited it. The Very Rev. Dean Gardner officiated, there were also present the Rev. Canon Whitmarsh, the Rev. Messrs. A. W. Macnab and W. C. Macnab. In the visit East thus sadly ended, Mr. Llwyd received about $1800 towards the new stone church he hopes to build in Omaha.

Bishop Atwill preached in St. Matthew's, Omaha, on June 14, the baccalaureate sermon in connection with the commencement exercises of the Diocesan Girls' School of Brownell Hall, rector, the Rev. Canon Doherty. The various meetings of 14, 15, and 16th of June, gave striking proof of the popularity and usefulness of this institution under the fostering care of its rector and his faculty. The Bishop gave a reception to the graduates and their friends at Bishopthorpe which was highly enjoyed by all who were privileged to be present.

IOWA.

WM. STEVENS PERRY, D.D., D.C.L., Bishop.

An event of great importance to the Church in Northwestern Iowa was the letting of the contract on June 15, 1891, for the building of the new St. Thomas' church, Sioux City. The new edifice is to be of bluish gray granite, and will cost, when completed, $50,000. It will occupy a commanding site, consisting of a quarter of a block now worth $25,000. The new church will seat between 600 and 700, and will have ample accommodations for a vested choir of 60 voices. Its architecture is a combination of the Gothic and Romanesque. It is the purpose of the parish to build in the near future a chapter house, which will connect the rectory with the church, and afford facilities for guild work, Sunday school, and all parochial activities.

The Church is forcing her way to the front in this thriving city of the Northwest. Besides St. Thomas' parish, the mother church of Sioux City, of which the Rev. Geo. H. Cornell, dean of the Northwestern Convocation, is the rector, there are two other flourishing congregations—St. Paul's and Calvary—the latter a late mission of St. Thomas', and both the outgrowth of the mother parish. These two missions are under the efficient charge of the Rev. E. H. Gaynor, an earnest and devoted priest. There is urgent need for another mission in the city, and as soon as the support for a clergyman can be secured, it will be inaugurated. St. Thomas' parish has now about 300 communicants, St. Paul's, 100, and Calvary, 25.

RHODE ISLAND.

THOS. MARCH CLARK, D.D., LL.D., Bishop.

On the first Sunday after Trinity, May 31st, St. Augustine's Guild of St. Stephen's church, Providence, held the first anniversary of the organization. The sermon was preached by the Rev. J. Lewis Parks, D D., of Holy Trinity church, Middletown, Conn. His text was II Chron, xi: 32: "Men that had understanding of the times." A large congregation was present. A good work is being done by this guild.

On May 28th the quarterly meeting of the Woman's Auxiliary of Rhode Island was held in St. Mark's church, Warren. The meeting was the largest that has been held in the diocese, and was very successful. Addresses were made by several clergymen.

The Church work among the Swedes in Rhode Island is progressing. Regular services are held in Providence, Pawtucket, and Newport. Dr. Haller, one of the laymen of that nationality, made the interesting statement that four-fifths of the Swedish people in Rhode Island, who number about 25,000, are attached to the Church, and are only waiting to be provided with services and priests to keep them in line with the Church. The corner-stone of the new church in Providence, St. Ansgarius', was laid June 6th, and work will be begun at once upon the building.

LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., LL.D., Bishop.

BROOKLYN.—St. Ann's parish guild has lately rendered its annual report. The day nursery has cared during the past year for 8,666 children, and has been open 293 days. Since its beginning in the autumn of 1879, 52,691 children have been cared for, and thus a very great aid given to deserving working women. Besides this, needy mothers have been from time to time supplied with work, aggregating over $3,000 in payments. Pecuniary help has been given to 45 families. Another branch of guild work is the sewing school, which now numbers 185 scholars and 21 teachers. A committee for visiting the sick poor has made nearly 200 visits, administering aid in 144 cases. Garments have been supplied to the poor, and the missionary chapter has done most delicate and good work by assisting, with gifts of clothing, many worthy people of refinement and culture who have suffered from evil fortune. Church vestment and music committees have also been active. The receipts for the year were as follows: Balance on hand May 1, 1890, $30.78; receipts since, $3,313 36; expenditures, $2,807.79; balance on hand May 1, 1891, $536.35.

Thorough repairs have lately been undertaken on the roof and stone work of St. Ann's church, at a cost of $3,000, which was raised at Easter for the purpose.

The chancel improvements, including a new altar, which will be made in Grace church on the Heights, have lately been referred to in these columns. It is now understood that the changes may extend further than originally contemplated. Of the original sum named ($20,000), the larger part comes from a legacy left by the late Charles E. Bill, and the balance is a gift from Mr. Bill's sister. Other sums will probably be expended. The church will be closed during the summer months, and given over to workmen, but services will be continued without a break, in the chapel. The Rev. F. M. Kirkus, the new assistant minister, will have charge of the parish in the absence of the rector, the Rev. Chauncey Brewster.

ROCKVILLE CENTRE.—The Rev. Dr. W. H. Thomas, a former Congregationalist minister, who was ordained Trinity Sunday, and placed in charge of the church of the Ascension, was stricken suddenly ill at the conclusion of evening service last Sunday, and has since been confined to his room.

AMITYVILLE.—The Bishop made a visitation of St Mary's church, which is a mission of the cathedral, on the second Sunday after Trinity, and administered the rite of Confirmation.

GREENPORT. — On appointment of the Bishop, the Rev. James Noble has been placed in charge of Trinity church, under the oversight of the Ven. Archdeacon of Suffolk.

ASTORIA.—A choir festival was held at the church of the Redeemer, the Rev. C. D. Cooper, D. D, rector, last Sunday. The parish choir was aided by members of the choirs of St. James' church, New York, and St. George's church, Astoria. A short service of prayer was conducted by the Rev. Dr. Cooper, and the Rev. Mr. Belden, of St. George's. A notable feature of the music was the singing of selections from Barnby's "Rebekah."

GARDEN CITY.—The closing exercises of the Cathedral School of St. Paul, took place June 17th. They began with a company drill, skirmish, and battalion drill of the cadets under command of Capt. E. C. Bowen, of the regular army. At the conclusion of the military display, a line was drawn up, and handsome prizes, consisting of trophies, silver cups, and medals, for the winners in the annual athletic contest, were presented by the Hon. John A. King. At 3 P. M. the graduation exercises were held, with music by the school orchestra. Bishop Littlejohn presided and awarded the diplomas, and Mr. Charles S. Moore, head master, announced the honor list. In the evening the third annual gathering of graduates took place. The school thus closes one of the most successful years in its history.

MICHIGAN.

THOMAS F. DAVIES, D.D., LL.D., Bishop.

The annual meeting of the Michigan branch of the Woman's Auxiliary was held in St. John's church, Saginaw, on Tuesday, June 9th. There was an early celebration of the Holy Communion, and at a later hour, the business sessions of the Auxiliary were held in the parish building. In the last year the Michigan branch has given to diocesan missions, $1,046.50; Foreign Missions, $1,135.52; Domestic Missions, $962.27; boxes have been sent, valued at $2,386 50. Total in money and boxes, $5,530.79.

From pledges already made and yet to be made, it is confidently anticipated that the work of the ensuing year will show a substantial increase. On Tuesday evening service was held for the Auxiliary in St. John's, and an appropriate sermon delivered by the Rev. John Munday, rector.

ALBANY.

WM. CROSWELL DOANE, S.T.D., LL.D., Bishop.

TROY.—The dedication festival of St. Barnabas' parish, the Rev. George A. Holbrook, rector, was appropriately observed. On the eve of the feast there was choral Evensong, with an excellent sermon by the Ven. Archdeacon of Albany, the Rev. F. S. Sill, on the life and character of St. Barnabas, as told in the Acts of the Holy Apostles. After the blessing a solemn *Te Deum* was sung, before the altar, as an act of thanksgiving unto Almighty God for the mercies of the past, and a prayer for their continuance. On St. Barnabas Day, there were 53 communicants at 5:15 A. M. choral Celebration. There was a second Celebration, plain, at 9:30 A. M. Matins and Evensong were said at the usual hours. The regular order of things was reversed, and the High Celebration was offered at the early hour, as being the only possible one for the communicants and choir to attend, being employed during the day. The music was inspiring and reverent at all the services, the altar beautiful with lights and flowers, the offering $180. In the evening, St. Agatha's Guild gave a garden party and entertainment to the parish. This first observance of the dedication festival in a special way was most encouraging and helpful in a parish which abounds in spiritual earnestness and self-denial.

MILWAUKEE.

It was an important session of the council that gathered this year. The Cathedral Hall has been demolished, to make room for the new buildings, and the sessions were held in St. Paul's chapel. The opening service was held in St. Paul's church. The Rev. C. S. Lester was Celebrant. The Rev. H. H. Barber preached the sermon. After service, the senior presbyter, the Rev. Dr. Ashley, called the council to order, and appointed the committee on credentials. At the afternoon session, the Rev. W. P. Ten Broeck was elected chairman, and the Rev. Chas. Holmes, secretary, and the Rev. Geo. W. Lamb was elected assistant secretary. Routine reports occupied the afternoon, and in the evening was held a missionary session.

The second day was of more interest. The regular elections came up at 10 o'clock, and the treasurer and registrar were re-elected by acclamation. That of the Standing Committee, however, was warmly contested. The Rev. Drs. Clarke and Ashley withdrew their names. Upon the first ballot, were elected the Rev. Dr. Hoyle, the Rev. C. S. Lester, the Rev. E. G. Richardson, Mr. Winfield Smith, Mr. N. M. Littlejohn, and Mr. L. H. Morehouse. On the third ballot, the Rev. E. P. Wright, D.D., and Mr. E. P. Brockway, members of the old committee, were re elected. While the tellers were counting ballots, a considerable portion of the morning session was occupied by consideration of a claim made against the old undivided diocese of Wisconsin, by the parish of Two Rivers, on account of a sale of real estate by order of court, in 1864. The diocese of Fond du Lac had agreed to meet half the claim, and a committee of the diocese of Milwaukee reported in favor of paying the other half, but after a long debate, the matter was laid on the table. Various motions were then made to name an hour in the day to go into an election of an episcopal successor. The Rev. C. S. Lester, Drs. Riley and Adams, and Mr. M. M. Strong, opposed an election at this time chiefly on account of the short time having elapsed since the lamented death of Bishop Knight. Others, including Dean Williams, the Rev. Dr. Jewell, Dr. Meachem, favored early action on account of the imperative needs of the diocese. The debate continued through the afternoon and finally after going into committee of the whole to consider names, it was ordered that an informal ballot be held at the commencement of the evening session.

According to order, the ballot was taken on re-assembling. On the informal ballot, the clergy and laity voting together individually, the result was as follows; The Rev. I. L. Nicholson, D.D., 35; Rev. John H. White, 10; Rev. G. Mott Williams, 8; Rev. Chas. S. Lester, 8; Rev. W. P. Ten Broeck, 9; Rev. E. N. Potter, D.D., 6; Rev. Arthur Piper, S. T. D. 4; Rev. Jos. H. Johnson, 3; Rev. E. A. Bradley, D.D., 2.

Formal ballots were then commenced. From the third ballot Dr. Nicholson had a majority of all votes cast, in both orders, each parish having one vote in the lay order; but the chair held that a majority of all clergy and parishes entitled to representation was necessary. On the sixth and following ballots the opposition votes were chiefly given to the Rev. T. N. Morrison. After the tenth ballot, the laity were given permission to retire for consultation, which lasted about fifteen minutes. On the eleventh ballot, Dr. Nicholson was elected, and the election was then made unanimous.

While the tellers were out during the several ballots, an exhaustive report of a committee on the endowment fund was considered. The report of the committee recommended the passing of a canon assessing all the parishes and missions sufficiently to raise an endowment fund of $100,000 but providing that instead of paying the principal, any parish might annually pay interest at five per cent. A minority report, signed by Mr. L. H. Morehouse, dissented from the plan, and recommended that Churchmen of wealth be invited to make voluntary contributions to the fund. The canon recommended by the majority of the committee was substantially adopted.

Throughout the whole session, the house maintained an admirable temper, and there was perfect harmony and good will on the part of all. The business was well managed under the admirable presidency of the Rev. Mr. Ten Broeck. The Bishop-elect will be cordially received by the whole diocese.

The Standing Committee organized by the election of the Rev. C. S. Lester as president, and the Rev. E. P. Wright, D.D., as secretary.

QUINCY.

ALEXANDER BURGESS, S.T.D., Bishop.

St. Alban's school closed until September 10th, on the festival of the saint, June 17th. A fair number of pupils for any year, large for the first, had been enrolled. To say that the boys have been won to hearty interest, and to real study, will not tell the year's results. Their paper, *The File Closer*, well sustained, discloses more. The discipline, under military system and rules, the religious influence, the manly and gentlemanly habits, are in line with the high scholarship attained. Seen in the chapel, the study hall, in evening recreation, on the campus, at will, the boys are abundant testimony that St. Alban's is well organized, well conducted, and able to ensure purity, comfort, loyalty, as well as secular learning. Personal care of the pupils, on the part of rector, masters, military instructor, and all who have any control, have been given and can be promised, to a degree seldom reached at the best schools. Many who have watched the progress of St. Alban's the past year, or who were present on "the field day," spoke warmly in praise of the school. The body has been cared for, and a healthful table, well-warmed rooms, and complete provision for bathing, and daily exercise and sports, have shown results in the health that has prevailed. Let St. Alban's flourish!

VERMONT.

WM. HENRY A. BISSELL, D.D., Bishop.

The 101st annual convention met in council in Trinity church, Rutland, as appointed. The first service was Evensong, at 7 o'clock, Tuesday, June 16th, with sermon by the Rev. Thomas Bell, from the text: Philemon 3. The Bishop was too unwell to be present, and prayers were said for him during the service. The committees on Christian Education and on the Sunday schools, held business meetings after the service.

Morning Prayer was said Wednesday at 8:30 o'clock. At 9 o'clock the convention was called to order by the Rev. Dr. Bliss, chairman of the Standing Committee, who presided over the convention in the absence of the Bishop. Dr. Bliss referred to the illness of the Bishop, and to the fact of his first absence from a convention since his episcopate began. He gladly announced the prospect of the Bishop being soon able to resume his visitations. Mr. Thomas H. Canfield of Burlington, so long the efficient secretary, was re-elected, and Mr. Edward L. Temple of Rutland, equally efficient as treasurer, was also re-elected. Hon. Fred E. Smith of Montpelier, was appointed assistant secretary.

The former Standing Committee was also re-elected, save that the Rev. Francis W. Smith of Woodstock was elected to fill the place made vacant by the death of the Rev. Dr. Albert H. Bailey. The Standing Committee as now made up consists of the Rev. J. Isham Bliss, D. D., the Rev. Messrs. Alonzo B. Flanders, and Francis W. Smith; Messrs. Cyrus A. Booth, Jabez W. Ellis, and Henry Wells. Col. Haskins of Brattleboro, in behalf of his home parish, St. Michael's, invited the convention to meet there next year, and the invitation was accepted. After some discussion as to a proposed change in the time of meeting of the convention, the convention adjourned. The celebration of the Holy Eucharist then followed. It was a most dignified, churchly, and beautiful service. An unusually good vested choir sang the hymns, anthems, and responses. The Rev. Dr. Bliss was the celebrant. The convention sermon, text, Rom. xiv: 22, was preached by the Rev. Geo. H. Bailey, and was a stalwart plea for strong, true Churchmanship, not so much for its own sake as for the sake of the faith and means of grace which it conserves.

At the afternoon session the annual address of the Bishop was read by the Rev. Dr. Bliss. Thereafter the reports of the various committees were read and adopted. The investment of the trust funds of the diocese—now amounting to more that $125,000—was then discussed. Senator Edmunds took part in this discussion, and a resolution, presented by Mr. George Briggs, was passed, ordering the trustees to invest with absolute safety.

The evening session of the convention is really the most important one. It is devoted to the missionary work. The report of the Missionary Committee was read and adopted, as also was the report of the treasurer. From outside sources the defective offerings were made good in amount, and a balance on hand was reported. A general discussion followed. The suggestions made by the committee in regard to the importance of the work of the general missionary and of prompt attention to the needs of growing towns like Barre, was warmly commended. The committee were mainly re-elected, consisting of the Rev. Messrs Weeks, Atwell, and Niles; and Messrs. Parker, Roberts, and Edgerton. This committee were instructed to apportion among the parishes and mission stations, sums sufficient—on a basis of last year's work—to carry on the work, and to support the general missionary. The Woman's Auxiliary was invited to help in the latter. An address was made by the Rev. F. R. Graves of our China mission. It was eloquent, convincing, inspiring. A most pleasant reception was given after this service in the rectory.

The final day of the convention began with Morning Prayer at 8:30 o'clock. The business session followed. The reports of the Church schools in the diocese showed that both the Vermont Episcopal Institute for boys, and the Bishop Hopkins' Hall for girls, have done excellent work during the year. They deserve, as was demonstrated, the hearty support of the Church in the diocese, and elsewhere. After a vote of thanks to the rector and parishioners of Trinity church, Rutland, the convention closed with singing, prayer, and blessing.

RUTLAND.—The Rev. Father Huntington visited Trinity parish on June 3rd, and preached to a large congregation of men in the evening, and talked to the new chapter of St. Andrew's Brotherhood. On the following Sunday, 20 young men were instituted by the rector at the mid-day service. Just before the High Celebration, a sermon appropriate to this event was preached. Miss Sybil Carter spoke to the children of the parish on Sunday, June 7th; to a great congregation at a special service; on Monday, to the ladies at the rectory. Much interest has been awakened by her in the Church's missions. Many things were promised for work among the Indians.

TENNESSEE.

CHAS. TODD QUINTARD, S.T.D., LL.D., Bishop.

The 59th annual convention met in Trinity church, Clarksville, at 11 o'clock, Wednesday, June 17th. The Holy Eucharist was celebrated by the Bishop. The Rev. E. Spruille Burford preached the convention sermon from the text: Jude 3. At the conclusion of divine service, the convention was called to order by the Bishop. On motion, the canon requiring the election of the secretary by ballot, was dispensed with, and the Rev. Thomas F. Gailor, S. T. D., was unanimously re-elected. After the appointment, by the Bishop, of the various committees, the Rev. Geo. Patterson, D. D., dean of the Western Convocation, read his report.

At 3 o'clock, P. M., the convention was called to order; the Rev. Dr. Shoup, D. D., in the chair. The Rev. H. R. Howard, D.D., dean of the convocation of Nashville, gave his report, which showed a goodly development of Church life and activity in this convocation. A resolution enthusiastically passed, complimentary to the dean, and thanking him for his share in the good work, and for the clear way in which he had presented an account of the work to the convention. The Ven. C. B. Perry, archdeacon of work among the colored people, presented a report of his work which was full of encouragement, and filled the members of the convention with hope that at last the Church in Tennessee is in a position to successfully present a pure form of Christianity to a race long deprived of its blessings. The Rev. Thomas F. Martin, president of the Standing Committee, read the report of the same. Among other official acts of the committee was the signing of the credentials of the Rev. Dr. Brooks, Bishop-elect of Massachusetts.

At night, after Evensong, the Bishop delivered a part of his address, which was in the form of a charge to cleave to the doctrine of the Apostolical Succession. At the conclusion of the charge, the Rev. Dr. Patterson offered the following resolution, which was carried:

RESOLVED: That this convention has heard with pleasure that portion of the Bishop's address referring to the Historic Episcopate in which he recalls the words of those conservative bishops, Ravenscroft of North Carolina, Elliott of Georgia, and Otey of Tennessee.

RESOLVED secondly That the Bishop be requested to publish that portion of his address separately, as it seems peculiarly suitable to the exigencies of this day.

Mr. Silas McBee, commissioner of the University of the South, addressed the meeting in its interests. He showed the vast amount of good the university is accomplishing under the somewhat discouraging fact that there are no endowments, and made an urgent appeal for the interest and support of all Church people.

After Morning Prayer, at 9 o'clock on Thursday, the Rev. Dr. Gray, commissioner of the fund for the endowment of the episcopate, gave a most interesting and encouraging report of his work from the time of his appointment at the last convention. He has secured pledges to the amount of something over $40,000. On motion, it was resolved that the thanks of this convention be extended to the Rev. Dr. Gray for his self-abnegation and arduous labors in behalf of this fund. In view of the success which has attended Dr. Gray's labors, the following resolution was adopted:

Resolved, That it is expedient, wise, and needful for the diocese of Tennessee to be divided into three dioceses.

Resolved, That a committee of three clergymen and four laymen be appointed by this convention to devise a scheme for such division or divisions, and to report on the first day of the convention in the year 1892.

The special committee on the revision of the constitution and canons reported, sug-

gesting many changes, notably in the Canon on the Trial of a Clergyman. The report was received, and the committee continued to next convention. The committee on education made a most admirable report, showing that the cause of Christian education is increasing in this diocese, not only from the magnificent showing of the University of the South, but from the report of several other schools, particularly those for the education of young women. Mr. P. M. Radford, historiographer of the diocese, made a report. A very kindly letter was received and read from Dr. E. M. Cravath, president of Fisk University, expressing his pleasure at having Hoffman Hall in such excellent working order, and situated so near the university, and particularly on account of the most cordial relations existing between the two institutions.

A motion was offered by the Rev. Dr. Gailor that the ballot be dispensed with, and that the Standing Committee of last year be re-elected. This was objected to by the Rev. Dr. Patterson, who placed in nomination other names, with the exception of the Rev. Dr. Gray. A ballot was accordingly taken, which resulted in the election of the old committee.

The committee on the state of the Church made a most gratifying report, which showed that notwithstanding the financial depression, the offerings for all purposes are largely in excess of the preceding year. There has been great activity in repairs, building of churches, rectories, and chapels. St. John's parish, Knoxville, is about to build a fine new church, for which the funds are already in hand. There has been a goodly increase in the number of Confirmations, and the number of communicants are largely in excess of those reported the preceding year. It was noted with pleasure that new and promising fields have been opened by different rectors and missionaries who have been greatly aided in their labors by the St. Andrew's Brotherhood.

The officers for the ensuing year are as follows: *Secretary*, the Rev. Thomas F. Gailor, S. T. D., Sewanee; *Treasurer*, Chas. T. Dobb, Esq., Memphis; *Registrar*, the Rev. Telfair Hodgson, D. D., Sewanee.

The next annual convention will be held in Calvary church, Memphis, May 17, 1892.

PENNSYLVANIA.

OZI W. WHITAKER, D.D., Bishop.

Professor Richard G. Moulton, of Cambridge University, England, (whose lectures on the literary study of the Bible were noticed in these columns, March 28) has had conferred upon him the honorary degree of Doctor of Philosophy, by the University of Pennsylvania, at its commencement, June 11. This institution is properly chary about granting honorary degrees, a course which makes them of special value as marks of distinction. The University has also revived the practice of granting the degree of Bachelor of Divinity, and among those who received that diploma was the Rev. Ernest de F. Miel, deacon, the youngest son of the Rev. Dr. C. Miel. Mr. Miel goes to New York city shortly, where he is to be an assistant minister of St. George's church.

PHILADELPHIA.—The Institute of the Sunday School Association, held June 18th, at St Mark's church, Honeybrook, the Rev. W. S. Baer, rector, was one of the most successful for many years, and was marked by the attendance of large delegations from a number of the neighboring parishes. Mr. George C. Thomas presided at all the sessions, and addresses were made by the Rev. Messrs. James S. Stone, D.D., Charles E. Betticher, Herman L. Duhring, and John Bolton, and among the laity, Messrs. James C. Sellers, William M. Runk, William Waterall, etc. The institute sermon was preached by the Rev. A. J. P. McClure. Over 100 teachers received Holy Communion. The Question Box, with answers by the vice-president and others, formed one of the most profitable and instructive features of the Institute.

During the summer the exterior of the church of the Redemption will be improved by the removal of the plaster and the substituting of cement.

Forty stalls in the chapel of the Episcopal Academy are to be erected, and an alumnus can secure one for $100. On it will then be inscribed his name, and date of graduation. Four stalls have already been appropriated by the Rev. Dr. J. Andrews Harris, president of the Alumni Society, for four prominent Churchmen.

The ancient parish of Christ church is rapidly nearing its bi-centennial, as it dates from 1695, although the present edifice was only commenced in 1727, and completed as it now stands in 1754. It has never been episcopally consecrated; but as the late Rev. Dr. Benjamin Dorr (rector from 1837 to 1869) once remarked, it has been sanctified by nearly a century and three-fourths of prayers, praises, and Eucharists offered by holy men of God, and by the many thousands of "holy and humble men of heart," and holy women also, who have trodden these aisles. Various bequests have been made from time to time to the church; notably the one by Dr. Kearsly whose legacy in 1772, founded Christ church Hospital, whose building of magnificent proportions in the vicinity of Fairmount Park, provides a home for many gentlewomen, aged widows of the clergy always having preference. Away back in 1743, one Thomas Danby left a small sum, the interest of which was to furnish twelve loaves of bread to be distributed monthly "on a Sacrament Day" and this still continues to be done. The nucleus of a boy choir was made as long ago as 1816 when Miss Clifton left an amount for "teaching six boys to sing in Christ church." This foundation is now worth $1400. The charity funds are large, and the rector distributes about $1200 yearly to the poor of the parish. Other bequests for the sick, and moneys to be distributed at Christmas have for many years been dispensed. Protestants of almost every name who live in the neighborhood, look to the old church for ministration, and these are aided by the clergy, and by the several parochial societies, when deemed worthy of help.

Wednesday, June 17th, being St. Alban's day, the guild bearing that name, of St. Timothy's church, Roxborough, celebrated their fifth anniversary. The sermon was preached by the Rev. F. A. D. Launt.

CHESTER.—The Rev. Dr. McVickar delivered the baccalaureate sermon before the graduating class of the Pennsylvania Military Academy, at St. Paul's church, in this city, on Sunday morning, June 14th. His text was Rev. i: 5 and 6, and he urged the young men to consecrate their lives to truth, men, and God. The cadets in companies marched to the church under the command of Col. Chas. E. Hyatt and staff.

OGONTZ.—The graduating exercises of the class of '91 at the Ogontz School for Young Ladies were inaugurated with the baccalaureate sermon which was delivered June 7th, by the Rev. Dr. Mackay-Smith of New York. The music for the occasion was rendered by a chorus of male voices from the Orpheus club of Philadelphia under the direction of Prof. Michael Cross. On Tuesday the commencement exercises were held in the spacious drawing-room of the school. Some 500 guests representing all sections of the country were assembled to listen to the various numbers of the program, which were of an unusually high order of merit. After the essays and recitations interspersed with vocal and instrumental music, an address to the graduating class was delivered by Prof. Hiram Corson, LL. D., of Cornell University. The graduating class consisted of 18 members.

MASSACHUSETTS.

The statement in reference to the Rev. Paul Sterling accepting the charge of the mission at Swampscott, as given in the issue of the 20th inst., is incorrect. He has not accepted and has no intention of so doing.

CAMBRIDGE.—The commencement of the Episcopal Theological Seminary took place on the historic June 17th, which was Wednesday. Morning Prayer was said at 8:30, and at a later hour the dean, professors, alumni, and students, with Bishop Clark, assembled in Lawrence Hall and marched in a procession to the chapel, singing: "Holy, Holy, Holy, Lord God Almighty." The graduates then received their diplomas, and the Rev. Dr. Brooks addressed them. The ordination service for deacons, mentioned elsewhere, followed. A collation was served afterwards in Burnham Hall, to the clergy, students, and invited guests, where a social time was much enjoyed. On the preceding day, at the alumni meeting, a life-sized portrait of the late Dean Gray was unveiled. It is a striking and real likeness of this lamented clergyman, and is the work of Mr. Vinton, of Boston. The preacher before the Alumni Association this year, was the Rev. John T. Rose, rector of St. Peter's, Cazenovia, N. J., who took for his text: "Prove all things; hold fast that which is good." The officers for the ensuing year are the Rev. I. W. Beard, of Dover, N. H., president; the Rev. Stuart Means, Dover, N. H., vice-president; the Rev. J. W. Suter, of Winchester, Mass., secretary and treasurer; preacher for the next meeting, is the Rev. W. L. Robbins, dean of the cathedral at Albany; substitute, the Rev. Carleton Mills, of Kalamazoo, Mich. At the annual dinner on Tuesday evening, speeches were made by the Rev. Dr. Brooks, representing the visitors, Messrs. Clement C. Fay and Richard H. Dana, on behalf of the trustees, and by the Rev. Prof. Steenstra, Bishop Clark, and others, on the future of the institution.

Dean Lawrence has proved his administration of the affairs of the seminary, for the past year to be wise and discriminating, and he has impressed its usefulness and mission upon the whole diocese. The incoming class is large and representative of many States, and with the executive ability which the dean possesses, and is his special family inheritance, there is much to expect of its future popularity and the influence for good that it is more than ever likely to accomplish.

BOSTON.—The Rev. W. E. C. Smith, rector of the church of the Ascension, will spend three months abroad. The Rev. Prof. M. Kellner, assistant at the church of the Messiah, will go to Germany and Switzerland for a rest.

AUBURNDALE.—The Rev. John Matteson, who was recently ordained to the priesthood at Cambridge, has taken charge of the church of the Messiah.

BOYLSTON STATION.—The Rev. Ed. E. Atkinson has resigned the charge of St. Peter's mission, on account of ill-health, and will take a rest of three months, spending part of the time at the Azores. His work here has been successful, and has brought forth fruit abundantly. The mission now possesses a very desirable lot for a church building and parish house, which cost in the neighborhood of $3,000. The congregation at present worship in a chapel abandoned by the Congregationalists, and it has increased under the ministrations of Mr. Atkinson, so that his successor will have a splendid opportunity for work in the interests of the Church.

MARYLAND.

WILLIAM PARET, D.D., LL.D., Bishop.

In regard to the proposed establishment of the diocese of Washington with a bishop of its own, separate from the diocese of Maryland, which was brought before the Washington Convocation, the Bishop said that, while it is generally conceded by all, that owing to the rapid growth of Washington, the formation of a new and separate diocese will ultimately be necessary, yet this will not likely be the case for the next 12 or 15 years. The people of Washington, he said, are by no means anxious for an early separation from this diocese, and while several speakers alluded to the proposed formation, no one was in favor of immediate action.

WASHINGTON, D. C.—The convocation of Washington met in St. Paul's church, on June 10th. The Bishop presided, and delivered an address upon the growth and prosperity of the Church. A lady in New York having offered $5,000 towards the erection of a church at Anacostia, conditional upon the raising of $5,000, a committee was appointed to appeal to the churches in the district to raise the required amount. A paper was read by the Rev. Dr. Stuart, upon the needs of the Church for clergymen of high character and consecrated lives. The Rev. Gilbert Williams was unanimously elected dean, and the Rev. A. S. Johns, secretary.

The 10th anniversary of the rectorship of the Rev. J. B. Perry, rector of St. Andrew's church, was celebrated on the first Sunday in June. The chancel of the church was beautifully decorated with flowers. The music was appropriate and well rendered. Notwithstanding the inclemency of the weather, a large congregation was present. When Mr. Perry took charge of this church it was small, and there was a heavy debt on the lot and church building. Since then it has been twice enlarged. During the ten years $75,000 has been raised and expended, the number of families has grown from 40 to 236, communicants from 70 to 425, and membership from 200 to 1,200. The collection was liberal, and for the small floating debt which still remains on the church property.

The Church Congress has been invited to hold its next meeting in this city, but it is understood that Bishop Paret will not preside.

PROVINCE OF ILLINOIS.

St. Mary's School, Knoxville, closed its 23rd full year on Wednesday, the 17th, graduating a class of seven. The attendance during the past year has been the largest in the history of the school, reaching 110 pupils in the house, with over a score of day scholars. The commencement exercises were presided over by the Bishop of Quincy, who made one of his felicitous speeches to the class. In refering to the rector's 23 years and the two schools (St. Mary's and St. Alban's) he quoted Gen. xxiii 10: "With my staff I passed over Jordan and now I am become two bands;" remarking upon the singular coincidence that the period between Jacob's going out and return was 23 years.

The Rev. Dr. Taylor, of Springfield and the Rev. Mr. Jeffries, of Peoria, were with the clergy of the schools in procession. In the afternoon the St. Alban's Cadets entertained the visitors with a drill on the lawn. On the preceding evening a short concert was given and two pupils in music were graduated. At the trustees' meeting the rector presented the institution with the beautiful stone cloister erected last summer at a cost of over $5,000. The Knox Estate is now near final settlement and the residuary legacy will entirely extinguish the debt on the school. During the year about $300 has been added to the Bishop Whitehouse Scholarship.

WESTERN NEW YORK.

ARTHUR CLEVELAND COXE, D.D., LL.D., Bishop.

CLYDE.—St. John's church, the Rev. John Evans, rector, was filled with an appreciative congregation Wednesday morning, May 27th, the occasion being the visitation of the Bishop of the diocese. After a powerful and convincing sermon by the Bishop on the reasonableness of the doctrine of the Triune God, he confirmed 24 persons, 9 of whom are choir boys. This is the largest class but one presented in the history of the parish. Including this class the number of communicants has been increased from 70 to 116 during the last 20 months. Both rector and people are much encouraged.

THE WESTERN DEAF-MUTE MISSION.

The Rev. A. W. Mann made an address at Commencement, June 10th, at the Indiana School for the Deaf, Indianapolis. On the following day he left for Delavan, Wisconsin, to attend a re-union of the "Silent Alumni Association." A service was held on Sunday, the 14th, at Christ church, with an attendance of deaf from many parts of the State. The following Wednesday, 17th, Mr. Mann opened the second convention of the Michigan Alumni Association, held at the Institution, Flint; there he met many of his former pupils, whom he taught between 1867 and 1875. A well-attended service was held in the chapel in the evening of the 17th. Of the 175 graduates attending this convention nearly 30 were communicants.

The Living Church.

Chicago, Saturday, June 27, 1891.

REV. C. W. LEFFINGWELL,
Editor and Proprietor.

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THE Church is just now undergoing the jibes and revilings of the outside world for the endeavor which it is rousing itself to make, to restrain its teachers from repudiating their sacred pledges and making the office which they obtained by means of those pledges, a vantage ground for attacking the truth they are sworn to defend and substituting for it the vagaries of their own brains. The New York and Chicago newspapers vie with each other in deriding the narrowness of those who maintain that men ought to fulfill their pledges or vacate their positions. The Sunday and Monday papers of the latter city fill their columns with the so-called sermons of men who are engaged in overthrowing the ancient Faith. Any attempt to call these men to an account is called "heresy-hunting" and the simple-minded are terrified or irritated by visions of the revival of rack and faggot. The days of persecution, it is insinuated, are to be revived in the Episcopal Church. It is as if the attempts of the peaceful citizen to defend himself against the midnight assassin whom he had received in his house as a guest, were to be construed into a wanton violation of the sacred sanctions of hospitality. The situation has never been better described than in a recent number of our able contemporary, *The Advance* (Congregational), whose words we cannot refrain from quoting:

> Nobody has had to hunt for Howard MacQueary or his heresy. If he has preached a sermon or delivered a lecture or submitted to an interview during the last two or three months in which he has not devoted himself almost wholly to a denial of orthodox views and to the proclamation of some of the rankest heresy, it might be well for some one to point out the occasion. In fact, this man and his doubts and denials have been before the public *ad nauseam*. Nor can anybody complain that Dr. Heber Newton has been "heresy hunted." One of the daily papers head-lines his last Sunday's discourse as a "rattling sermon, giving a general all-around roast to Calvin's followers." Another speaks of it as a "vigorous onslaught." Surely these men who are preaching "rattling sermons," making "vigorous onslaughts," and "roasting" people all around, ought not to complain if they are found out. Roasted people have some right to inquire who it is that is applying the hot irons; and they must also be considered somewhat excusable if they attempt to put out the fire. The plain fact is that the Church of the present day endures almost everything from the heretics except to have its house burned down over its head. But for simon-pure "heresy-hunting" nobody halfway equals these daily newspaper editors who write squibs about it. There is nothing that they scent sooner or publish quicker than the heretical utterances of a certain class of preachers. The only interest which they have in this class of men is their heresy.

"VOTING FOR BISHOPS."

Much misunderstanding exists, inside as well as outside the Church, respecting the various functions of diocesan members of standing committees, and bishops.

The clergy and laity of a diocese declare by their election whom they desire to have rule over them as their bishop. The duty of a member of a standing committee in passing upon elections to the Episcopate is very different from that of one voting for a bishop in a diocesan election. There seem to be two recognized opinions concerning the duty of a member of a standing committee in passing upon an election to the Episcopate. One is, that the member should exercise the functions of a judge of an election, and, provided no immorality is alleged against the candidate, and the election has been a fair and canonical one, should confirm it. In behalf of this view it is argued that going into the theological opinions of the candidate is to subject him, practically, to a trial, and as the standing committees are composed of laity as well as clergy, it involves the priest's right to be tried by his peers. Holding this view, some men who do not desire the election of the candidate or at all approve of him, feel they must vote for him. The more ordinary view is, that a member of a standing committee ought not to vote to confirm if the candidate's public utterances and acts show that he is, on one side or the other, without the recognized limits of the Church's allowed comprehensiveness. Thus, often, it would be the duty of a member of a standing committee to vote for one for whom he would not vote to be his own diocesan.

The duty of the bishops is something distinct from either of the foregoing opinions or views. The House of Bishops is not looked upon like the Senate of the United States when called upon to confirm the nominations made by the President. It is not right for them to say, as a member of a standing committee may do, "If the diocese wants him, and he is loyal to the Church, let the diocese have him." The bishops act independently. They have duties and rights of their own. Massachusetts, for example, has a right to say, without thinking of the House of Bishops, whom it wants as its bishop. The House of Bishops has a right to say, without regard to the diocese, whom it wants to be a member of the House. It is the source of all spiritual jurisdiction, and responsible alone to itself.

As the bishops are obliged to receive into their dioceses, priests who have been admitted into Holy Orders and ordained by other bishops, they have a right to say to whom they will entrust this power upon which the welfare of their own dioceses very much depends, especially if the bishop have a large and wealthy theological seminary under his care. They are responsible to the Church for the protection of the Church's polity and faith, and in all cases where they think it may be endangered are bound to say "No." Their refusal should not be regarded as a condemnation of the usefulness of the candidate as a parish priest, but an utterance of a judgment unaffected by newspaper clamor or mere diocesan wishes, as to the fitness of membership with their body.

BEING, WELL-BEING, AND EXPEDIENCY.

WE are reminded in certain quarters that there are two views of the Episcopate; first, that it is necessary to the *being* of a Church, second, that it is only necessary to its *well-being*. It is to be observed that in either case the "necessity" is admitted, though the object to which the necessity applies is slightly different. But it has often been seen when the advocates of these two views have been brought together in friendly conference, that they are found not to vary much after all. It is the old story over again of the gold and silver shield. They first look at the Holy, Catholic, and Apostolic Church as it is spoken of in the Creeds, and are therefore led to assert upon grounds of Scripture and history that that Church is, in its very constitution, episcopal, and that to eliminate episcopacy from it is to destroy it, or turn it into something else, the work of man, no longer divine or apostolic. The other school has been led to consider exceptional cases, and to enquire whether some section of Christian people who may have been providentially deprived of episcopacy therefore cease to be of the Church. The best example would be a case like that of the crew of the Bounty who took refuge on an uninhabited island, intermarried with the natives, and became permanent inhabitants of the place. A penitent sailor, the last survivor of the original crew, undertook the religious training of the children of this isolated race, with the aid of his Bible and Prayer Book, and raised up a generation of baptized and well-instructed people. As he was neither priest nor bishop, he did not usurp the functions which belong to those offices in the Church. His people, therefore, were not confirmed, nor did they receive the Holy Communion. No one would say that these people were not of the Church, but it is evident that the Church as it existed among them lacked much that is necessary to well-being. Again, the American Church, before the Revolution had no resident bishops. Its members, therefore, lived and died unconfirmed, and many abuses sprang up which were clearly traceable to the want of spiritual rulers. Here, again, it was not the "being," but the "well-being" of the Church which was affected. In the cases thus cited there was no thought of substituting a new order for that of which these communicants were by the providence of God deprived. It is only when that attempt is made that any question arises. Our old evangelicals like Bishop Chase and Bishop McIlvaine did not question the apostolic and hence divine origin of episcopacy. The only question was whether or not some, at least, of the sects which arose out of the Reformation, were not justified by circumstances in substituting another order for that of which they were providentially deprived.

But in more recent times another view has been industriously propagated. Its advocates endeavor to identify it with the second of those above described, but it is really quite distinct and far more radical. It does not admit that episcopacy is *necessary* even to the well-being of the Church, but only that it is a venerable historic institution, of much importance, and "in the highest degree expedient." It insists, therefore, that any other ministry is as legitimate as that of bishops, priests, and deacons, and claims a right to affiliate with such ministers on equal terms, admitting them to chancel and pulpit, and taking a place upon their platforms. It says to Presbyterian, Baptist, Methodist, and the rest: Your ministry is as good as ours. Meanwhile, the world applauds, and says: "How liberal!" "How magnanimous!"

This is the view of the ministry which is just now being pressed upon us. But nothing can be more certain, if the language of our formularies means anything, and if history and tradition have any authority, than that such a view is contrary to the consistent teaching of the Church. It is contrary also to the position of the wisest evangelical leaders of former times, if not not now, and it is contrary to the unanimous statement of our own bishops of the present day as set forth in their Declaration of Unity in 1886. In that document, episcopacy is declared to be essential to the unity of Christendom, not because it is venerable or expedient, but because it is a part of the sacred deposit entrusted to the Church by our Blessed Lord and His Apostles.

SERMON NOTES.

PREACHED EXTEMPORANEOUSLY BY THE BISHOP OF PITTSBURGH.

Acts ix: 6. He trembling and astonished said: Lord, what wilt Thou have me to do?

It was the moment of Saul's conversion. And this question expresses the essential meaning of all conversion, for every soul, the world over. The vision on the way to Damascus, the voice calling from heaven, the three days' blindness, all these things were but the "accidents," the environment. The essential point was reached at the moment when Saul gave up self and accepted Jesus as the centre of his life. This story is much misused, and the lessons of it often missed in our popular Christianity. Saul's conversion is the pattern of ours, but not because of those miraculous accompaniments which, in themselves, make it unique.

1. Notice that it was not a "sudden conversion" in the sense in which such conversion is spoken of very often. The way had been prepared for it through long years. Saul was brought up at the feet of Gamaliel, doctor of the law. From his youth he had known the Holy Scriptures, and had read of the Messiah. He had heard of the claims of Jesus of Nazareth to fulfill the ancient prophecy. He had stood by while the first martyr of the new religion had breathed out his life amid a shower of stones. He had seen that face which "shone as the face of an angel." He had heard that voice, which even in the agony of death, besought pardon for the murderers, and for *him* at whose feet those murderers had "laid down their clothes." Do you suppose that all this had had no effect upon such an honest, sensitive nature as that of Saul? Was it not really, because of the upbraidings of conscience, or rather the questionings of conscience, that he was all the more earnest in persecuting the Nazarenes? Certainly this must be referred to by our Lord Himself when He said: "It is hard for thee to kick against the pricks."

2. It was not a conversion of a *bad man into a good man*; for Saul had always been conscientious, devout, loyal to duty, of the strictest sect of the Pharisees. It was because of duty, as he understood it, that he was on this very errand to Damascus. Long years afterwards he said: "In all good conscience I have lived before God unto this day."

3. Let this then be a lesson to *moral men*, to men who pride themselves on being conscientious, men of integrity, who always try to do their duty. Conscience may sometimes be a blind guide, leading into pitfalls of destruction. Conscience itself needs to be illuminated, enlightened, corrected; and if Saul of Tarsus with all his conscientiousness, needed to be converted, so do the moral men in every congregation, and in every community.

4. Saul's conversion, then, was not a change of heart, (which phrase is not to be found in Scripture), but it was a change of mind (*metanoia*). His spiritual eye-sight was clarified, and he saw clearly who the Master of his life should henceforth be. And the result of his conversion was not so much the changing of the man, as the changing of the channel or direction of his life. He was zealous, devout, and dutiful before, he was zealous, devout, and dutiful afterward, but he had turned all that was good in him into another direction. He had put a new motive into his life. Everything centred now in Jesus of Nazareth. He lived now in His name, and by His strength, and for His glory. That is what conversion means everywhere. The giving up of one's own prejudice, and complacency, and conceit, even one's preconceived notions of right and of religion, to ask the question: "Lord, what wilt Thou have me to do?"

5. Notice lastly, that the one point of the question is obedience: "What wilt Thou have me to do?" St. Paul, in describing this wonderful event, says: "I was not disobedient to the heavenly vision." The only test of true conversion is this, not feelings nor conventional experiences, not excitement, nor ardor of feeling, nothing but that obedience which will cause a man to do the next known duty, and to keep on doing duty, day after day, with increasing gladness of heart and mind unto the end. Not one conversion is enough, even for St. Paul. Does he not exclaim in the after years: "Who shall deliver me from the body of this death?" "I die daily." "I count not myself to have apprehended. But this one thing I do; forgetting the things that are behind," (even that wonderful experience on the road to Damascus), "and reaching forth to those things which are before, I press towards the mark, for the prize of the high calling of God in Jesus Christ."

THE DIOCESE OF COLOMBO.

BY THE REV. DUNCAN CONVERS.

I.

A haze wrapped the Island of Ceylon as the "Clan Monroe" neared it, and made it hard to distinguish the usual local landmarks. The first sight of animal life was not the traditional sea serpent, exactly, but a yellow water snake wriggling his long body close to the ship, as if he were the health officer of the port come to inspect us. It recalled the statement of mediæval travellers, that on drawing near India you find a long row of snakes in the ocean with their heads above the water, like buoys in a harbor, and, on measurement, they will be found to be exactly two leagues from shore. Ours was not that far off. Just as we passed his snakeship, the lifting of the mist showed a certain pagoda, just ahead, and we discovered that the current had drifted us a few miles east of the port of Point de Galle, which we were trying to make. The ship turned at once, and before long we saw the pilot boat creep out from behind the point and make her way toward us. A queerer boat I never saw. A big, cigar-shaped log made the bottom, on which was perched a box whose sides were straight, fore and aft, but flaring as they rose three feet high, and at the top some two feet six inches wide. The big lateen sail to drive it would have instantly capsized such a top-heavy affair but for the out-rigger—a log of wood held parallel with the boat by two curved poles reaching out to windward. As the wind freshens, and lifts this out of water, the crew go out, man by man, and put their weight on the out-rigger. I understand that they estimate the strength of a breeze by the number thus needed to trim the boat. "A two man and a boy breeze" is quite fresh. However unlike the pilot boats of New York that of Galle was, the pilot himself seemed very like those to be found nearer home. At all events he brought our ship safely into the little harbor, made all the smaller by the rocks hidden below the surface. Back in the cove was an old wreck partially burnt, which would serve "to encourage the other" ships entering. It was not long before I was ashore and past the customs, and driving through "the Fort," and the "Black Town," or native bazaar, around the bay to Buena Vista Orphanage—the S. P. G. mission. The Rev. Mr. Marks received me with cordial hospitality, and I spent two days absorbing the new sights. After the Kafirs, the Sinhalese seemed effeminate. The former were magnificent in physique, models—save for feature—for the Apollo Belvidere, and made the small, lithe forms of the latter seem puny. Besides, the men universally wore the "comboy"—a cloth about two yards long fastened round the waist by a belt, and hanging like a skirt to at least the knee, and often to the feet; the better dressed ones wear above this a frock coat of light material, closely buttoned; they are proud of their long, black hair, which either hangs in curls on their shoulders, or, more commonly, is put up in a knot and kept in place by a large tortoise shell comb. The women wear the "comboy" and a white waist hanging loose, and so seem to be in low neck and short sleeves. Everybody is bare-footed and bare-headed of course. The children, until they are eight or ten years old, when in full dress, wear either a medal round their neck or a string of beads on one arm, "merely this and nothing more."

That evening when Mr. Marks took me out in front of the bungalow, and put me on Sunset Rock, I realized what Bishop Heber meant by "every prospect pleases" in the verse of his missionary hymn which has to do with Ceylon. The blue sky, the blues and greens of the sea breaking into white foam on rocks or the white sand of the narrow beach; the deep green of the trees in "the Fort" contrasted with the gleaming white houses, the picturesque walls and gates of a part of the old walls of this Dutch-built fortification; the grace of the cocoanut palms which lined the sea-shore and hid the native huts, made an enchanting view. Why do artists and engravers always caricature the cocoanut palm and make it look stiff, losing all its light, airy beauty? Ah, the palms! Beautiful enough to make one believe the Mohammedan tradition, that it was the one tree Adam was allowed to bring with him out of Paradise. But I think they say that of the date palm. See the views from the hill where the Orphanage stands and you understand what started the other Mohammedan legend, that Allah allowed Adam, when cast out of the Garden of Eden, to come to Ceylon to console him for the loss of the former. As we stood looking over the bay, we heard the tom-toms beating in a Buddhist monastery not far off, and I began to catechize the missionary about the ordinary, average Sinhalese. The theory of the Ceylonese Buddhism one can get out of the books, and it is, *pace* Sir Edwin Arnold, no God, no soul, no eternity—one feels like adding, nothing at all. But the books do not tell what influence it has over those who hold it, nor of wide-spread misrepresentation about its doctrine which its ignorant adherents hold. We know what a great gulf parts the teachings of Christian books and the lives of Christian men, and we also know how some ignorant people caricature the doctrines of their leaders. Have these things a parallel in the Buddhist world? It is *a priori* likely that Buddhist teaching will have little practical effect, since they deny that the soul exists after death. Their nearest approach to any such teaching is that the *kharma*, *i. e.*, the moral result of my life, will, at my death, be transferred to some one then born. But what would be the force of an exhortation like this, and it is the strongest they can urge: "Oh, my friend! conquer the strongest passion of your nature, subdue it in order that somebody else, who may not even be one of your wife's relations, may after your death find it easier to do right"?

"What are the subjects the average Sinhalese layman thinks about?" he repeated after me. "Well, first of all, he spends much time in thinking of nothing—like Tennyson's Northern Farmer, who went to church, and came away, and thought of nothing at all. The climate helps our man here to do it more than any Yorkshire man could. But when he is not absolutely vacant or day-dreaming, the average layman thinks of one of three things, food, money, or his law suit. It is either, 'How good or how bad that jakfruit was!' or, 'What shall I eat next?' or, 'How can I make some more cents?' or, 'What perjury will win me in law suit?'"

"That does not sound as if the command, not to lie, was well kept."

He laughed, and answered: "If you want to discover how men can lie, come to Ceylon. It was not long ago that a man went to his attorney with this: 'So and so has sued me for the price of such and such goods; but I never bought anything at all from him; nevertheless, I find he has four or five who are ready to swear that they were witnesses of the sale; what can be done?' 'Give yourself no trouble,' said the lawyer, 'it will be very simple to meet that.' 'But,' said the client 'had no goods at all; but I do not know how to prove it.' 'We'll not take that line. That would never do. We'll ac-

knowledge the receipt of the goods, and bring half a dozen witnesses to swear that they saw the payment made.' And so it was managed. Lie! You have only to look at the last census and you will find how many returned themselves as being "professional givers of evidence in court." Sometimes in Europe no doubt people perjure themselves; but you must come to the East to find men ready to advertise themselves as such."

Thirty years' experience had not given him a high ideal of Buddhist truthfulness. I tried another command—not to steal. "Are they honest?"

"For skillful thieving you must come to the East. It is no traveller's story but a fact that they will steal the very sheet off your bed, from under you. Do you see how those cocoanut trees down there have one of their fallen leaves tied round the trunk? When it dries there, it will crackle when a thief tries to climb to steal the nuts, and warn the owners."

"But you have none here."

"No, partly because it is more serious in their eyes to steal from an Englishman, partly because there is a dog here; but chiefly because it was tried and they got them just the same. Our trees are too far from the house for the crackling to be heard. Honest! It was but a year or so ago since the Government put forth a law, at the request of the Buddhists themselves, requiring that their temple endowments be spent for religious purposes and not for private ends. Suppose at home one religious body was singled out to be the subject of a law requiring them to be honest. What would be thought of the morality of that body?" There was a pause, and again he began: "I'll tell you how it is. Some men of philosophical and philanthropical turns of mind enter the ranks of the Buddhist mendicants, and do live high, noble lives. They can show what will answer to our lives of the saints. One thing we see in Christianity which has no parallel in Buddhism—the reformation of a bad man. Buddhism has no power to transform a sinner into a saint. It can take some gentle, amiable man, and keep him that which nature has made him, but is powerless to elevate. It has enough natural power to do the one. It lacks supernatural power to do the other."

We were going to "the Fort" together, when I noticed a fisherman at work. I had just been learning that some in flowing robes, with bee-hive or tiara-shaped hats, were Moormen and so Musselmans. I pointed out the fisherman, and said: "I suppose he too too is a Mohammedan, although not dressed as those we passed were."

"Not at all, he is a Sinhalese and Buddhist."

"How does he reconcile his occupation with the command not to kill?" I asked with a smile.

"I once asked that same question, and got a bit of Buddhist casuistry in return. For he said: 'I don't kill the fish, I just take them out of the water into the air, and then they die of themselves.'"

"What did you reply to that?"

"If I just took one of your children out of the air and held it under the water until it died of itself, would you think it very wrong for the Government to hold me guilty of murder?"

"What did he say to that?"

"He retorted, 'That would be very different'; but did not show wherein lay the difference."

The church in "the Fort" is cool and airy. I thought it rather large for the population round it. The chaplain, a very old priest, who has been there many years, was, at the time, absent. I met the newly-ordained deacon, who was in charge.

The Orphanage has a very bright, happy-looking set of girls in it. The buildings though old, were neat. The school room, which is also the chapel, where I celebrated one morning, is so open that I should think it hard to keep the children from peeping out when they ought to be at work. But, doubtless, they all get used to it, and it may not be the serious temptation it would have been for me.

ANOTHER COMPETITION!

Three prizes are now offered by THE LIVING CHURCH for serial stories: First Prize, $100; Second Prize, $75; Third Prize, $60; accepted stories not taking a prize, $50. Copyright will be secured for all published stories in the name of the authors.

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PERSONAL MENTION.

The Rev. H. A. F. Hoyt has resigned the chaplaincy of the Episcopal Hospital to accept the rectorship of Trinity church, Oxford, Phila.

The Rev. Lawrence B. Ridgely has accepted a call to St. Stephen's church, Wissahickon, Phila.

The Rev. Wm. Herbert Assheton of St. Louis, has accepted the rectorship of St. Andrew's church, West Philadelphia, and will assume charge September 1st.

The Rev. Walter Jordan has accepted the call to St. Martin's church, Oak Lane, Phila. and took charge of the same on Sunday, June 14th.

The Rev. T. Cory-Thomas of St. George's mission, Chicago, owing to recent illness, is spending the summer at River Falls, Wis.

The address of the Rev. P. B. Peabody, after July 1st, will be Owatonna, Minn.

The Rev. W. W. Steel, rector of Christ church, Springfield, O. will officiate from June 21st to July 12th, inclusive, at St. Mary's, Ardmore, Penn. His address will be Narbeth, Penn.

The Rev. R. W. Hewitt, having resigned charge of St. Jude's church, Tiskilwa, Ill. and taken charge of Christ church, Moline, Ill. wishes to be addressed accordingly.

The address of the Rev. Wm. B. Hamilton is for the present changed to 1509 Portland ave., Minneapolis, Minn.

The Rev. Dr. C. H. W. Stocking's address until September, will be care Brown, Shipley & Co. Founder's Court, E. C., London, Eng.

The Rev. Wm. B. Thorn has accepted a call to Clearfield, Clearfield Co., Pa., and should be addressed accordingly.

The Rev. Philip A. H. Brown desires his letters and papers to be addressed to St. John's chapel, Varick st., New York City.

TO CORRESPONDENTS.

J. C.—1. There have been eight failures to confirm an election by the General Convention, and we think but one case (Dr. De Koven) which failed in the Standing Committees. 2. Bishop Williams (Japan) joined in the request that a bishop should be sent out for the council, his state of health making it out of the question for him to attend. 3. He did not vote for Dr. Brooks, but signed the testimonials, and has since advocated his confirmation.

G. H. W.—We do not recollect a pamphlet with the title you mention; we have advertised recently, "The Christian in Society," by Wm. Taylor, price 35 cents, and "Little Things in Every Day Life," price 25 cents, published by Thos. Whittaker, New York City.

ORDINATIONS.

The Rev. William Hart, for many years a noted Methodist preacher, was ordained to the priesthood on Friday, June 19th, at Christ church, New Orleans. The sermon was preached by the Bishop-elect, the Rev. Davis Sessums, the Litany was read by Bishop Galleher, the Ante-Communion Office by the Rev. W. A. Snively, the Epistle by the Rev. S. M. Wiggans, and the Holy Communion Office by the Rev. E. W. Hunter. The Rev. Dr. John Percival presented the candidate.

Ordination services were held by the Bishop in St. Paul's church, Baltimore, Md., on Sunday, June 7th. The Rev. Messrs. T. A. Ingle, F. M. Kirkus, and George C. Carter, were ordained to the priesthood. John C. Gray and Frank P. Wills were ordained to the diaconate. The sermon was preached by the Rev. Frederick Gibson.

On Wednesday, June 17th, Bishop Whitaker ordained to the diaconate, in the chapel of the memorial church of the Advocate, Philadelphia, Mr. Barber, late of the diocese of Massachusetts, and Mr. Edwin A. Gernant, who for the past year has been lay reader in the parish of the memorial church of the Advocate, and who for nine years previous to that time was a successful minister in the German Reformed body. Mr. Barber was presented by Dean Bartlett of the Theological School in West Philadelphia, and Mr. Gernant by the Rev. Dr. Jefferis, of the church of the Nativity, the Rev. W. W. Silvester preaching the sermon.

In the chapel of the Episcopal Theological Seminary, Cambridge, Mass., June 17th, Bishop Clark, after preaching a sermon from the text, II Tim. ii: 15, on the duties and obligations of the diaconate, ordained the following as deacons: Messrs. Benedict, Carter, Brennan, Chase, Dewart, Hayes, Jones, Page, Vance, Wainwright, and Sullivan. The Holy Communion concluded this impressive service.

OFFICIAL.

THE Church Congress of 1891 will be held at Rhyl, in North Wales, Oct. 6, 7, 8, 9. Address all communications and suggestions to the Hon. Secretary, Church Congress Office, Rhyl, England.

MARRIED.

STICKELS-IVIE.—Married on June 4th, at St. Chrysostom's chapel, New York City, by the Rev. Thos. Henry Sill, Miss Sarah A. Stickels, of New York City, to the Rev. William George Ivie, of Grace church, Brooklyn, E. D.

OBITUARY.

PEAKE.—At Newark, N. J., June 9th, 1891, Sarah H., widow of the Rev. Frederick F. Peake, aged 78 years. "For so He giveth His beloved sleep."

BRECK.—Entered into eternal life, June 12, 1891, at the residence of his sister, Mrs. Aspinwall, Barrytown, N. Y., the Rev. Charles Breck, D.D.,

"And with the morn those angel faces smile,
Which I have loved long since, and lost awhile."

DAVIS.—Fell asleep at St. John's rectory, Bellefonte, Penn., June 13, 1891, Henry Morse, infant son of the Rev. Jas. Oswald and Helen Davis, aged 7 months and 7 days.

APPEALS.

READER, will you not be one of 80 to give $1.00 for the enlargement and improvement of Holy Trinity, Stock Yards? 60,000 working people in its district. The REV. HENRY C. KINNEY, 809 47th St., Stock Yards, Chicago.

THE Brothers of Nazareth appeal for $1,000, to carry on their "fresh air" work for poor boys at St. Andrew's cottage, Farmingdale, L. I., and for convalescent men and boys, at Ellenville, Ulster Co., N. Y., the present summer. Subscriptions may be sent to Mr. E. P. Steers, President, Twelfth Ward Bank, 153 East 125th st., New York, and to Brother Gilbert, 521 East 120th st., New York.

THE GENERAL BOARD OF MISSIONS.

(Legal Title: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

Gifts and bequests for missions may be designated "Domestic," "Foreign," "Indian," "Colored." Remittances should be made payable to MR. GEORGE BLISS, Treasurer. Communications should be addressed to the REV. WM. S. LANGFORD, D. D. General Secretary, 22 Bible House, New York.

The Board pays the salaries of sixteen Bishops and stipends to 1,000 missionary workers at home and abroad, besides supporting schools, hospitals, and orphanages. Many offerings, small and large, are needed to pay the appropriations for this year. May the abounding goodness of God be shown forth in free-will offerings for this great healing and saving agency of the Church.

Read the June *Spirit of Missions*.

ST. ALBAN'S SUMMER CAMP.
Old Mission, Traverse Bay, Mich.

A camp school for boys will be opened at Old Mission, July 1st. Boys tutored in any subjects desired, especial attention being paid to out-door exercise and training. The location of the school upon the Old Mission peninsula, not far from the summer residence of Dr. Leffingwell, offers every opportunity for camping, boating, swimming, etc. For references, terms, and further information, address

REV. H. P. SCRATCHLEY, M. A.
A. H. NOYES, B. A.
St. Alban's School, Knoxville, Ill.

BISHOP WHITEHOUSE SCHOLARSHIP.
ST. MARY'S SCHOOL, KNOXVILLE, ILL.

By recommendation of the Provincial Synod the rustees have decided to raise $5,000 to endow a tcholarship named as above, the income from which is to be used for the education of the daughters of the clergy. Contributions should be forwarded to the diocesan committees, to the treasurer, Mr. John Carns, Knoxville, Ill., or to C. W. LEFFINGWELL, rector.

MISCELLANEOUS.

A PRIEST, unmarried, Catholic, desires a parish where an active work can be done. Early Celebrations on Sundays and Holy Days. Address ECCLESIA, care THE LIVING CHURCH.

AMERICAN CLERGY and others, visiting London, can find most comfortable board at from $7.00 to $15.00 per week, close to Kensington Gardens, and within near reach of railways and cars to all parts. Address, MISSES REID & WOTTON, 39 and 40 Kensington Gardens Square, London, W. Eng.

HOME for boys.—A lady will receive six boys under eleven to board and teach with her own children. Address M. W. C., Box 837, Faribault, Minnesota. The Rt. Rev. M. N. Gilbert, D. D., the Rev. James Dobbin, D. D., Shattuck School, references.

PARENTS wishing to find a healthy summer home for their children, address the REV. H. C. DYER, Jubilee, Peoria Co., Ills. Refers to the Rev. C. W. Leffingwell.

"THE CHURCH CHOIR" and Circular of the American Church Choir Guild will be mailed to your address on receipt of ten cents. Vacancy department for the use of the clergy, organists and choirmasters. Address Secretary, 830 Warren ave. Chicago, Ill.

PENNOYER SANITARIUM.—This health resort, (established 34 years) at Kenosha, Wis., on Lake Michigan, has elegant accommodations and fine outward attractions for those desiring rest or treatment. New building, modern improvements (elevator, gas, etc), hot-water heating. Cool summers. No malaria. References: The Bishop of Milwaukee the Bishop of Miss sippi, the Sisters of St. Mary Kenosha.

A WINTER PARADISE.

At the very time when the people living east of the Rocky Mountains are having their most disagreeable weather—February, March, and April—California is reveling in her most delightful season. The harvesting of the orange crop, the plains and hills ablaze with wild flowers, the fruit-trees in riotous bloom, all the flower gardens aglow with roses, the fine balmy days and delicious ocean breezes, all combine to make a picture the charms of which cannot be equaled in all the world. The number and variety of the hot and cold mineral springs are not equalled by the whole of Europe put together, for in California there is a natural remedy or relief for every ailment. Even the bare fact of being in California, among a people so hearty and prosperous, and amid scenes and conditions so novel and beautiful and winsome, cheers the heart, stimulates the mind, and brings new vigor to the body. One may go to California by New Orleans and the "Sunset Route," or by Salt Lake and the Ogden Route, the favorite line with a dining car service equal to that of any first-class line in the country or by Portland, Or., and the "Shasta Route." Any desired information will be furnished by the following agents of the Southern Pacific Company: T. H. Goodman, Gen. Pass. & Tkt. Agt., San Francisco, Cal.; E. Hawley, Asst. Gen. Traffic Mgr., 343 Broadway, New York, N. Y.; W. G. Neimyar, Gen. West-Agent 204 Clark Street, Chicago, Ill.

Lyrics of The Living Church.

A selection of Religious Poetry, compiled from the first ten volumes of THE LIVING CHURCH; original contributions; illustrated by J. H. Gratacap, New York; 300 pp., price $1.50, postpaid, to all subscribers of THE LIVING CHURCH. Soon to be published by A. C. McClurg & Co., Chicago. Send orders to

THE LIVING CHURCH,
162 Washington St., Chicago, Ill,

CHOIR AND STUDY.

CALENDAR—JUNE, 1891.

28. 5th Sunday after Trinity. Green (Red at Evensong).
29. St. Peter, Apostle. Red.

N. B.—All correspondence and letters of inquiry for this department should be addressed to the Rev. Geo. T. Rider, Mamaroneck, Westchester Co., N. Y.

The feast of St. Barnabas (June 11), although not "a high day," was observed with stately ceremonial in Trinity church, New York; and there were extra-liturgic reasons, and weighty, for all this; since on this feast, in 1866, just twenty-five years ago, Arthur H. Messiter, now doctor of music, entered upon his duties as organist and choirmaster of Trinity church. So the church, its rector, and clergy, with a goodly multitude of its choristers, who had given their "childish trebles" to its choral worship during all these years, arranged a fitting commemoration that should gather up the musical memorials in a choral worship of exemplary and significant splendor. Dr. Henry Stephens Cutler had already fought the battle of choral services, and over the shoulders of the then youthful Prince of Wales—who, while visiting New York, was set down for a Sunday's worship in "Old Trinity"—had managed to effect a lodgement of a vested choir in the chancel. It is enough to say that this vantage ground was never surrendered. Dr. Cutler had educated the people not only to a tolerance, but to a reverent appreciation, of this unprecedented usage in liturgic worship, which became the centre of criticism, distrustful, hostile, and friendly, in turn; for in that day, the choral service and vested choir were, in the minds of many excellent, but very simple, people, identified with Romeward proclivities, *fortissimo et accelerando*.

Dr. Messiter has recently given us in the Trinity church *Record*, monthly, a series of very interesting reminiscences of the situation when he entered upon his duties, and of the cautious and half-timid measures which after a term of years eventuated in that exalted excellence of choral virtuosity which has ever since placed the choir of Trinity church in the fore-front of Anglo-Catholic musical art. A resumé of service kalendars during the last dozen years, would display a wealth of repertory unexampled elsewhere. It would show us not only the fathers of the great Anglican school— Merbecke, Tallis, Attwood, Tye, Farrant, Purcell, and Boyce, followed by the great middle school culminating in S. S. Wesley; the great moderns, from Elvey, Goss, and Garrett, to Stainer, Barnby, Calkin, Woodward, King, and the rest; but there are the great classics, Mozart, Haydn, Beethoven, and Hummel, with the latest and most religious of them all, Gounod, head of the French school of living ecclesiastical composers. This group of twenty-five years covers a development quite as remarkable and memorable as that which it succeeded, the period of the great Dr. Edward Hodges, the father of ecclesiastical music in the American Church. It is no disparagement to his successors that we deliberately aver (*sotte voce*) that, to ourselves, that great organ has remained a sealed instrument since the great master, Dr. Edward Hodges, left it, bearing away with him into the spiritual world the secret and mystery of its old-time eloquence, irresistible and overwhelming. Plenty of players, strong and gifted, have sat in his seat since then; but those fiery fingers and tongues of flame that waited upon the ministrations of that unique old man eloquent live only in the past, to-day both a precious memory and a living inspiration.

The choir, too, on this occasion, was a strangely interesting body; made up, with the exception of fourteen vested lads, altogether of men, a few of them young, most of them middle-aged, and not a few with "noses spectacle-bestrid," with well-bleached heads and careful gaits; with a generous sprinkling of priests covering a period of full forty years, since their juvenile falsettos were first heard in the choir of the great English organist, Dr. Hodges. Consisting of more than thirty voices in each of its four divisions, 1st tenors, 2nd tenors, 1st basses, 2nd basses, it was worthy of much more than passing notice, for it was abounding in the best artistic experiences of men mature in the best ecclesiastical schools of religious art, who brought to this "commemoration" the lively personal interest of a grand *esprit de corps*, and of affectionate admiration for the modern master who has so graciously served its ancient reputation. Such a body of men is not easily assembled in any city; and such delicious concourse of intelligent, fervent, exquisitely modulated choral harmony, we cannot reasonably expect to hear again, in this life. The "great days" at Trinity are, of late years, signalized with a supplemental orchestra; but unspeakably grander and greater, was this St. Barnabas and its liturgic feast, without the orchestra, but *with* this hundred-voiced Orpheonist choir; since Dr. Messiter has the rare grace to signalize and crown his twenty-five years' service, not with glowing reminiscences, but with a freshly-turned page of liturgic prophecies, and promise of a new order in the liturgic worship of the Holy of Holies, as much more rapturous and ecstatic than the chapter now completed and closed, as that was above the simple ways and spare, frugal solemnities of the Merbecke and Tallis period.

The Orpheonist choral liturgy is beyond question (as we apprehend it), the highest ideal of coming Catholic liturgic worship. The demonstration was overwhelmingly conclusive. Even Dr. Messiter's interpolation of two numbers, under the old choral usage—the offertory, Dr. Spohrs' delightful "How lovely are thy dwellings fair," *Benedictus qui Venit* from the Gounod *Solennelle*, heard in immediate contrast with this magnificent *Messe des Orpheonistes* (second), of this same Gounod—supplied unconsciously and without premeditation, it is to be presumed, most eloquent proof of the superior majesty, devoutness, and spiritual beauty of the *Orpheoniste* over all and any preceding cultus or method in liturgic musical expression. Hearing is believing, and Dr. Messiter has established a superlative canon of excellence which will find its realization hereafter only in the Orpheonist choirs and service, which the congregations in Trinity church, and elsewhere—for the world moves in a more rapid pace now-a-days—shall, without doubt, delight in, twenty-five years hence. And what of this *Orpheoniste* movement? "Much, every way." It lies at the heart of the great purist revival in the Roman Communion, inaugurated some years ago in Belgium and Northern Germany, having for its *premium mobile*, the purgation of the Eucharistic service from the music of the renaissance, with its operatic and its voluptuous and profane inspirations, and the revival of the pietistic and devotional cult of the Palestrina mediæval schools which sprung from the heart of the ancient Plainsong. The Orpheonist School goes back to this ancient modulus, enriching and ennobling it with all the wealth and graces of the greatest modern harmonists, admitting an organ, or even orchestral accompaniment, on occasions. Gounod, acknowledging the claims of this transcendent school, has contributed to its repertories, while his wonderful oratories and cantatas are penetrated through and through with its inspirations.

Dr. Messiter had composed a "right reverend" tune, *a la Orpheoniste*, for the processional hymn, "Sing ye faithful, sing with gladness," and its commanding measures as that wonderful four-voiced choir of "Orpheonistes" moved from the sacristy, down the south aisle, and thence up the middle, preceding the handful of junior choristers and officiating clergy, to the chancel and sanctuary, seemed to bring a new spirit and a new song with them, to take possession of the venerable building. The *Kyrie* of the *Messe Orpheoniste* was sung as an opening anthem, and with such exquisite finish and delicate nicety of delivery, covering even the subtlest, half-hidden syncopations, with the minutest marks of expression, that the key note of the solemnities was set triumphantly with the inauguration of this new experience in worshipful edification. The choir sang better than they knew, or had ever contemplated. There was a surprise of spontaneous enthusiasm and artistic *elan* in the air, which grew as the august service progressed to its culmination. And it may be a long while before numbers who recognized and felt that surprise, succeed in analyzing and accounting for it. But Mr. Messiter has crowned his "commemoration" with a new and unprecedented experience in liturgic worship, that will work out its own errand in its own time, and may in our Communion without let or hindrance.

Dr. Messiter is the most reticent of all our Church composers, but the examples of his own compositions—the Processional Orpheonist tune, his well-known *Kyrie*, or Responses, were neither dwarfed nor overshadowed by the "excellent glory" of the great composers represented. The rector was the Celebrant, supported by the members of the parochial clergy. Dr. Messiter, with Victor Baier, officiated at the chancel organ, the latter holding the baton, and with brilliant efficiency, while E. M. Bowman, an ex-assistant organist, played on the great organ for a prelude, Festival March in D., Dr. Smart, and for postlude, the "Tocatta and Fugue," (Doric), Bach. The recessional hymn, "Now thank we all our God," was sung in unison, to its own proper chorale, thus grandly closing a service that is likely to remain unique in its spiritual impressiveness, at least for this generation. A "dinner" followed, and duly "wound up" the day in the "old English way," the rector of Trinity church presiding, with "covers" laid for 150 guests, who were Dr. Messiter's immediate friends, associates, and choral co-workers, past and present, with speeches, and friendly cheer, and good things galore. For ourselves that wonderful "service" was a "feast of fat things," enough and to spare, "good measure, pressed down and running over,"—a *quantum sufficit* for many a day.

It is the privilege, if not the duty, of this department to study in a helpful way, the educational work within our own Communion, as opportunity offers, by visitation and personal observation. Once having covered those 1,050 miles between New York and Chicago, it was "but a step," in the idiom of Chicago, "down to Knoxville;" and with the reverberations of that tremendous Auditorium Festival ringing in our ears, dining *en route*, at the rate of 50 miles an hour, all the way through "sweet fields arrayed in living green," we reached the quiet hamlet-city, and its point of supreme interest, St. Mary's School, embowered in its generous "glebe" of more than 20 acres. It is a commanding central structure, with its boldly-accentuated, cross-crowned tower, flanked at both ends by deep wings, forming the three sides of a semi-quadrangular court, opening southward. The architecture is of a chastened academic type, in brick and gray stone, and connected by a lovely cloister, open-arched, and proportionately fashioned in stone, with the spacious and thoroughly Churchly chapel, opening at right angles from the cloister. The open door of the chapel was an invitation for a tired wayfaring man, and its sweet repose gave refreshment for a little, "better than a feast of fat things." Evensong at seven assembled the more than 100 worshippers, learners, teachers, and household, followed by the two vested clergy; a brief, inspiring service, choral, responsive, with its "verse," a Psalm, the *Magnificat*, a recessional hymn—a service singularly reverent and memorable.

It is a very busy, highly-vitalized world that may be studied at St. Mary's. There is the religious order and atmosphere of conventual life, with none of its furtive, conventional repressions, and perfunctory observances. There are no superficial, impossible ideals of conduct, that can only baffle and disappoint: but a prevailing cheerfulness, with room for healthful individuality, and that liberty of personal environments that at once nourishes and gladdens the daily routine of duties: all under and within multiplied influences and ministrations that shape behaviour, and modulate the intellectual and spiritual life after a wisely-ordered pattern. Those were two days crowded to the brim with all manner of educational, liturgical, artistic, and social experiences, that make all lives, at least at St. Mary's, richly worth the living. There was hospitality pressed down and running over, at refectory, in recitation rooms, in studio, in conservatory, in

one department after another, until it seemed that a week would poorly suffice for a thorough study of the work and workers; while such eager, appreciative audiences as the writer was privileged to meet in the great study hall, and again in the nobly-proportioned reception rooms in the evening, are not easily found elsewhere. There were no traces of pedantry, priggishness, or intellectual pretensions; or tokens of a disproportioned culture; nor any suggestions of a careless, uncritical training. The types of girlhood and young womanhood at St. Mary's were at once interesting, winsome, and admirable.

The rector has drawn together a staff worthy the place and work. Miss Hitchcock, the vice-principal, has filled the position from the beginning (1868) with a rare treasury of gifts and graces. The Rev. Dr. Rudd, the chaplain, is also skilful purveyor of the physical sciences. Mr. Louis M. Hubbard, director of the music department, is a delightful interpreter of the great composers, passed four years of his novitiate in Germany, and gave us very picturesque reminiscences of the great master Liszt, under whose supervision his last year was passed, having for his contemporaries, Rosenthal, Ansorge, and Friedheim, all of whom have made a brilliant record in Europe and America. On the last evening of our sojourn, the Spring Concert was given in the great study hall, with two "Concert Grands" (Knabe and Weber), not too long for weariness; a charming *ensemble* of selections from standard composers—as Rubinstein, Greig, Schubert, Merkel, Saint Saens, Chopin, Massenet, etc., concluding with a nice arrangement of the delicious overture *Die Zauberflote* (The Magic Flute) Mozart, arranged for four performers: two pianos, and two violins. The violin, by the way, is a woman's instrument, and, if studied seriously enough, should be found in every ladies' seminary.

It was laborious visiting at St. Mary's, for there were not half enough days and hours for what constantly challenged inquiry. In doors or out, in its generous and refined *menage*, its splendid corridors, its grand suites of public rooms, its most home-like apartments, its indoor flowers and embowered bay-windows, nooks, and corners, its spacious and teeming gardens, its richly clustered shade trees, its trim, velvety lawns, its multifarious and well-ordered industries, St. Mary's proved the fairest, loveliest sight of our westward journeying. With a great newspaper already on hand, the rector of St. Mary's, it seems, had not enough to do, and so a year ago, entered into possession of a moribund collegiate institution, just on the other side of Knoxville, and already a thrifty boys' school, St. Alban's, is commanding attention and confidence under the excellent administration of the Rev. H. P. Scratchley, as headmaster, with Lieut. G. O. Cress, 7th Cavalry, U.S.A., as military instructor.

MAGAZINES AND REVIEWS.

The Atlantic Monthly, June, is full of entertaining and valuable papers; indeed, an ideally perfect number for dainty and discriminating readers. Redolent with its native spicery, it reaches out into a large catholicity of cosmopolitan thought and culture, quite as acceptable in Chicago and Philadelphia as in Boston. Carl Schurz's paper on Abraham Lincoln, which opens the number, would by itself create the reputation of any magazine. It is the strongest, wisest, most keenly appreciative, and most universally acceptable monograph on the great martyr-president that has yet appeared. It is a memorial that reflects honor upon the writer while it throws a new and stronger illumination upon the illustrious dead. Practically, it is worth more than all the bulky, meddlesome, impertinent histories that appeal to the popular purse and suffrage. The method is grandly synthetical and he builds up a masterpiece of literary sculpture that bears the stamp of genius. The style is perfect, and we recall no nobler, purer, English. We cannot resist quoting the concluding paragraph, in evidence:

> To the young generation Abraham Lincoln has already become a half-mythical figure, which in the haze of historic distance, grows to more and more heroic proportions, but also loses in distinctness of outline and feature. This is indeed the common lot of popular heroes; but the Lincoln legend will be more than ordinarily apt to become fanciful, as his individuality, assembling seemingly incongruous qualities and forces in a character at the same time grand and most lovable, was so unique, and his career so abounding in startling contrasts. As the state of society in which Abraham Lincoln grew up passes away, the world will read with increasing wonder of the man who, not only of the humblest origin, but remaining the simplest and most unpretending of citizens, was raised to a position of power unprecedented in our history; who was the gentlest and most peace-loving of mortals, unable to see any creature suffer without a pang in his own heart, and suddenly found himself called to conduct the greatest and bloodiest of our wars; who wielded the power of government when stern resolution and relentless force were the order of the day, and then won and ruled the popular mind and heart by the tender sympathies of his nature; who was a cautious conservative by temperament and mental habit, and led the most sudden and sweeping revolution of our time; who, preserving his homely speech and rustic manner even in the most conspicuous position of that period, drew upon himself the scoffs of polite society, and then thrilled the soul of mankind with utterances of wonderful beauty and grandeur; who, in his heart the best friend of the defeated South, was murdered because a crazy fanatic mistook him for its most cruel enemy; who, while in power was beyond measure lampooned and maligned by sectional passion and an excited party spirit, and around whose bier friend and foe gathered to praise him—which they have since never ceased to do—as one of the greatest Americans and the best of men.

Prof. Richard G. Moulton, so honorably associated both in England and America with the movement for university extension among the people, contributes an exceptionally original and suggestive paper on a singularly obscured subject: "Classical Literature in Translation," meriting the closest attention not only among educators, but among so-called educated men. The professor insists that most of the latter while acquiring a certain philologic and linguistic knowledge of Latin and Greek, remain in blank ignorance of their literatures, of which no scholar can afford to remain ignorant, seeing that they enter into and constitute the formative energies of the European group of modern languages and literatures. It is followed by a delightful memorial study of the late Prof. Sophocles, that most enigmatical, incomprehensible, and, as it proves, lovable of scholastics, by George Herbert Palmer, for whose fidelity and fine discrimination we profess ourselves indebted. We can only mention among the remaining articles, "What the Southern Negro is Doing," by Samuel F. Barrons; "On the Study of Geography," by Daniel Coit Gilman; and "The Third Analytic Comment on Goethe's Faust," as noteworthy, assured that the wise reader will read the number from cover to cover before he lays it aside.

The Literary Digest, Funk & Wagnalls, New York. It would be failure of good faith to our readers should we neglect to remind them, at intervals, of this invaluable synopsis of current literature and literary history, a very boon to busy brain-workers, a treasury of essences and distillations without dryness; a swift, inclusive resumé covering the perpetual shifting panorama of contemporary thought, at once trusty, catholic, and sufficient. It is indeed one of those few, certain "indispensables" for the library and the study.

Scribner's Magazine, June, has for its frontispiece, a spirited engraving of Coypel's portrait of Molière, full of his rare and many-flavored personality, and evidently, as any one may see, a man of brilliant genius. Andrew Lang discourses in his cheery, garrulous way, about him, his career, and his dramas, later on. Francisque Sarcey writes in a picturesque way of "The Boulevards of Paris," with the enthusiasm and assured touch of an old habitué, bringing out with fine distinction the perpetual effervescence of camaraderie and refined Bohemianism, in which the habitués live, move, and have their being. Such literary art is worth careful study among the reckless, slip-shod empirics of our own journalism. There is an inimitable delicacy of touch and propriety of idiom too rarely found in our ephemeral literature. Wiliam H. Rideing contributes another paper on the Steamship and Ocean travel series, with good illustrations, setting forth the vicissitudes, perils, and delights of the voyageur. His statistics of oceanic disasters, although formidable, seem to exercise no depressing effect upon the swollen tide of travel. He tells us that from 1838, when the Sirius first crossed the ocean, till 1879, one hundred and forty-four steamers, counting all classes, were lost in the transatlantic trade! There are interesting papers on "Boys' Clubs," and "Some Photographs of Luminous Objects," besides several short, crisp, well-told stories; in short, a thoroughly enjoyable number.

MONK AND KNIGHT. An Historical Study in Fiction. By Frank W. Gunsaulus. In two volumes. Chicago: A. C. McClurg & Co. 1891. Pp. 365,343.

In the opening sentence (so natural is it for a parson to begin with a text), is set forth the "motif" of this story. "The Renaissance was a reformation of the human intellect; the Reformation was a renaissance of the European conscience." The influence of these two powers upon a monk and a knight, urging them on until each found his place on the side of the reform, are powerfully portrayed. Of course in a novel we expect to meet with the power of a woman's love, and this effective "means of grace" plays its proper part. The author has prepared himself for his task by steeping himself in the spirit of the 16th century. The fiction is rather too heavily loaded with historical allusions and facts to make the books easy reading. The story is, however, interesting enough for lovers of history, and for those who like their history sugared. It revolves about such characters as Leo X, Henry VIII, Francis I, Charles V, Erasmus, Wolsey, Luther, etc. Emperors and kings, popes and cardinals, soldiers and scholars, printers and painters, monks and Waldensians, Catholics and Protestants, troop upon the stage, while the scenes shift from England to Italy, France, and Switzerland. There is the usual amount of fighting and love-making, pageants and services, to keep up a lively interest in the story. The point of view is decidedly Protestant, and the "open Bible" is the triumph of the Reformation. The get-up of the volumes reflects great credit upon the publishers.

LIVES OF TWELVE GOOD MEN. By John William Burgon. New edition with portraits. Imported by Charles Scribner's Sons, New York, 1891. Chicago: A. C. McClurg & Co. Pp. 484. Price $5.00.

We remember devouring with eager interest these "Lives of Twelve Good Men" when the first edition was published. Nor is the interest any the less as we take up the new edition. That one is absorbed in reading these biographies a second time is sufficient attestation that this is a really good book. It is all the better for being in a single volume, and this new edition is also superior to the old, in that it is enriched with good, clear portraits of the subjects of these charming biographies and of the authors of them. Little fresh matter is found in this new edition, but Dean Burgon has added an appendix in which he takes occasion to justify (in response to Dr. Beardsley's criticism) his statement that it was Dr. Routh who directed Seabury's attention to the Scottish succession for Episcopal orders. If any are so fortunate as to take up these "Lives" for the first time, we are sure they will have a rich treat.

OBERAMMERGAU, 1890. By William Allen Butler. New York: Harper & Bros; Chicago: A.C. McClurg & Co. 1891. Pp. 46. Price, $2.00.

In simple English verse the author tells us he has set down the impressions produced upon his mind by witnessing the performance of the Passion Play at Oberammergau. The scene, the theatre, the setting, the movement of the drama, the secret of the power of the performers, the animating spirit, the effect of the representation, are all reverentially told. The make-up of the book is truly sumptuous, with its dainty cover of white and gold, its large pages thick as card board, with margins broad and wide, together with its illustrations of some of the scenes, and of the chief actors, faithful as photographs. No one could wish a finer memorial of the Passion Play than this edition of Mr. Butler's verse. The few notes at the end contain many interesting particulars that help one to realize and understand what the Passion Play really is.

A NEW ENGLAND NUN, AND OTHER STORIES. By Mary E. Wilkins, author of "A Humble Romance," etc. New York: Harper Bros; Chicago: A. C. McClurg & Co. Price $1.25.

This author has become so well known for her success in delineating New England life and character that it is hardly necessary to comment on the interest of her stories. Those gathered into the above-mentioned volume present a wonderful kaleidoscope of human nature in its most natural yet ever-varying phases. Simplicity of style is well combined with a vigorous delineation.

ISAAC AND JACOB; Their Lives and Times. By George Rawlinson, M. A., F. R. G. S. New York: Anson D. F. Randolph & Co.; Chicago: A. C. McClurg & Co. Price, $1.00.

This is the thirteenth volume of "Men of the Bible" series. There is nothing dull or dry about these sketches. They are picturesque, descriptive, and interesting; especially valuable to teachers of Bible classes.

THE STORY OF OUR EARTH; "Science Ladder" Series; and, in same, THE STORY OF EARLY MAN. Well illustrated. Stiff covers. Pp. 165 and 140. Each, 40c. New York: Thos. Whittaker.

These are useful and entertaining primers on their respective subjects of natural science, well adapted to the study of youth, and suitable for introduction into a parish or Sunday school library.

WE have received the initial and second numbers of "The Quarterly Register of current History" and welcome the publication as a most valuable aid in following current events. Its aim is, (and these two numbers certainly accomplish it,) to supply an impartial, accurate, and accessible record of contemporary events in all countries. Any one who desires to keep informed as to what is going on in every department of activity in every land will find this Register indispensable. It is published by the Evening News Association, Detroit, Mich. at $1.00 a year. We should think that it is a dollar well invested.

"In Cloisters Dim," a pamphlet collection of poems of more than ordinary merit, comes to us from Mr. C.C. Hahn, Wannetka, Kas. The diction is graceful and there are many tender and true sentiments expressed. They are written in the spirit of the monastic life, and contain some views which from an Anglican stand-point are not true. The "Hiawatha" measure in which the principal poem is written is always and everywhere insufferable. [Benziger Bros., Chicago. Price 20 cents.]

BRENTANO BROS., 204 and 206 Wabash Ave., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

HALF-SEASON.

BY LILY R. JACOBS.

A breath from summertime makes soft the air,
A glow of summer warmth makes fair the scene,
And summer thoughts quicken the light heart where
Sweet hope is blooming and dear love is green.

In full orchestral chorus in the trees
The mated birds set happy house gods up—
Workers as busy as the droning bees
To which young flowers hold hospitable cup.

The oriole hangs his home out on a twig
That looks too frail for such a precious freight;
But love divines where logic long must dig,
And so in safety swings the wondrous weight.

The year is vernal, verdant grows the grass,
A carpet spread for man, food set for beast;
The liberate streams, more bright than burnished brass,
Mirror the sky that smiles free for the least.

And suns shine summer-sweet, and soft moons glow,
And each in peace takes his harmonious turn:
With the young earth my heart opes into blow,
And sings her fill of love no love can earn.

Bridgeville, Del.

THE VACATION CLUB.

BY ADA J. TODD, PH D.

XVIII.—THE STARS AGAIN.

"I have seen Alice watching the sky so much, and studying so many astronomies, that I consider her fully competent to give us a lecture," said Miss Lacey, one clear, balmy evening in the first week of September; "and as some of us are obliged to return to the city and its duties next week, I know of no better time than the present."

There was unanimous approval, but poor Alice looked so frightened that Mabel put her arms about her, and Miss Lacey hastened to say, "at least you can act as my assistant," which relieved her greatly, though she still seemed a little troubled.

Soon they were all seated on the broad piazza, with the clear expanse of the south celestial sphere sweeping around them from east to west point, undimmed by electric lights, and unbroken by house or tree, for the Harrison homestead stood on a hill.

"I believe," Miss Lacey remarked, "that we have some questions left over. Has any one but Alice looked them up?"

No one answered until Frank said apologetically: "You see, Miss Lacey, we all had to look up so much for ourselves, and we knew Alice would do this for us."

Miss Lacey smiled, but Alice turned such an appealing face toward her, that she hadn't the heart to ask her for information; so she went on: "I think the last question was about shooting-stars—there is one now! If we had watched for them two or three weeks ago we might have seen more, for star showers are likely to occur about the 10th or 11th of August. They are called stars from the resemblance, and shooting because they dart rapidly through the air, but like other popular names, this gives an entirely erroneous impression. They are only bits of floating matter, set on fire by contact with the earth's atmosphere, and are speedily consumed, so that we see them only a second. There is a vast number of these little bodies, called meteoroids, mostly collected into rings which revolve about the sun, and when the earth crosses their path, especially if a good many are there at the time, we have a star shower. The August meteors are distributed through their orbit uniformly, so we have a display of them every year, but the November ones meet the earth only three times in a century, and then we have a splendid exhibition of celestial fireworks. The very small ones, of course, burn up and disappear soonest, but some are large enough to last until they come to the ground, and then we call them meteors, and the matter left is called an aerolite. It usually is buried in the ground, because it strikes with so much force."

"So shooting stars are only small meteors," observed Frank.

"Yes, or meteors are large shooting stars, just as you like to put it. How beautiful Virgo shines to-night! What virgin was so honored as this, Alice?"

"Astræa," she answered shyly; "when the other gods left the earth she lingered until the wickedness became so great that she was obliged to go too, and then Jupiter placed her in the constellations."

"What is that orange-colored star?" asked Jo, "up above Virgo."

"Arcturus," said Alice, forgetting her timidity, "in Bootes, and Bootes, you know, is the hunter that is chasing the great bear around the pole."

"Arcturus has long been famous," remarked Miss Lacey. "Between three and four thousand years ago at least, when the patriarch Job was drawing a comparison between the weakness of man and the might of Jehovah, he said, 'which maketh Arcturus, Orion, and Pleiades, and the South,' the very ones we are looking out into now. I suppose they looked little different to Job, only he saw them from a different part of the earth."

"Did Job call it Arcturus?" asked Will.

"No, *ash* is the Hebrew word. Arcturus is travelling fifty-five miles per second and the light is twenty-five years in coming to us, just the same as from the north star. Do you see the diamond of Virgo, how bright it is to-night, though nearly down? It is formed by the stars Regulus in Leo, Spica in Virgo, Arcturus in Bootes, and Cor Caroli near Ursa Major. It occupies all the south-western sky."

"Oh, yes," cried Alice, "I see it. I have often looked for it, but I forgot the stars would be so far apart. They look so different on the map."

"Yes, the 'magnificent distances' are confusing when one keeps the book in mind and thinks of anything but the direction, and a globe does'nt help the matter much. When searching for stars one realizes the 'illimitable expanse' as never before. For that reason I think astronomy, descriptive astronomy, with its boundless space, just like geology with its boundless time, is most valuable for broadening one's views. A good many people never get any farther than themselves, some have a tolerably fair idea of other people and the world they live on, but few reach farther out still, beyond this little point in space, realize the countless worlds beyond, and come to the verge of that infinity which appals and defies the most dauntless human mind. Those four twinkling points of light are millions of miles from us, and millions of miles from each other, rushing on at tremendous velocities, each in its own orbit, and drawing numberless little planets and their satellites after it, just as our sun draws us. And perhaps," she added, "on each one of these little planets are millions of poor human creatures like ourselves, contriving how to obtain power, or wealth, or pleasure, and imagining they are the most important beings in existence. But let us look toward the east, and we shall find just as many more. What is the constellation in the zenith, Alice?"

"Cygnus, I think."

"Yes, do you all remember it? Some call it the Northern Cross. Now let us trace the milky way, which we didn't have time for before. Do you see the hazy appearance of the sky about Cygnus, a pale light which you can trace down to the horizon, either way, from it. It divides the celestial sphere into two nearly equal parts now, but at some seasons it is lower. This pale belt, called the milky way, or galaxy, is shown by the telescope to consist of numberless small stars, so dim and apparently so near together, that the eye can perceive only a continuous glimmer. It is thought that most of the universe lies in this direction and our earth is situated at the edge of it, as it were, so that we look into its depths when we gaze at the milky way."

"Oh, Miss Lacey," said Alice, with awe-struck face, "to think of the many worlds there! Why don't we get lost?"

"One God, one law, one element,
And one far-off divine event
To which the whole creation moves."

repeated Miss Lacey gently.

"Didn't the Indians think it was the path of the dead to the spirit-land?" asked John.

"I believe so; perhaps they were right. The Chinese call it the Celestial River."

"They must have had some idea of what it really is, in Ovid's time," said Will, "for he speaks of it as a highway whose groundwork is of stars."

"Oh, what a fine shooting star!" cried Jo.

"Miss Lacey," put in Frank hastily, for fear he might lose the chance, "you said they're made of floating matter that keeps burning up, when it comes in contact with the earth, and I'd like to know where it all comes from"

"It is in some way connected with comets. It is positively known that one comet, Biela's, broke into small pieces and disappeared, since which time a swarm of meteroids travel in its orbit. Other comets, as they approach the sun, lose some of their matter as it drifts away in the tail and goes beyond the attraction of the nucleus, and this, no doubt, furnishes most of our meteoric material, and also explains why it revolves in elliptical orbits."

"I don't think you ever told us what that blue star near the zenith is," remarked Grace, irrelevantly.

"Why that is Vega, in Lyra," said Alice, "which we saw before, only it was in a different place. Don't you remember Miss Lacey said it would be the Polar Star some time?"

"About 12,000 years from now," said that lady, smiling, "and it will make a splendid one, won't it? In this same constellation is the double star, Epsilon Lyræ, composed of two fourth magnitude stars, which a keen eye can see separately. Take my glass and you will find four, two pairs revolving about each other, or a 'double double.' This shows us that the force of gravity acts among those far-away stars just as it does here."

"What is the force of gravity?"

"I don't know, John—nobody does—but we have agreed to call by that name a mysterious power which matter has of attracting all other matter, and we notice this power varies with the amount of matter, and increases inversely as the distance. That is what makes the moon revolve about the earth, and the earth about the sun, and the sun about some central point in the universe, not definitely determined. But what it is we do not know."

"This is physics, isn't it!" asked Fred. "You know you said we must have one talk on physics."

"I am afraid I shall have to improve this opportunity, then, since the club disbands so soon, and our last meeting must be in the work-room, where we can take an inventory and make provision for the future. But there is little time left to-night, and I think I can hardly do better than let you ask questions, if there are any to ask. But you are right in thinking the study of gravity would belong to physics. All forces which do not produce a chemical change in the matter they act on are considered under the head of physics."

"Isn't that Aquila farther down in the milky way," asked Jo of Alice, *sotto voce*.

"Yes," she whispered, "and the bright star is Attair, and there is Job's Coffin, north-east."

"You needn't whisper," said Miss Lacey; "physics and astronomy are combined, naturally."

"I see another big dipper, a bigger one, Miss Lacey, right up there on the south side of the zenith."

"Yes, but the bowl is the square of Pegasus, and the handle is Andromeda, who was chained to the rock. Perseus is coming, just below, to rescue her."

"Will you please point out Algol," asked Alice; "I don't find it."

"Do you see the segment of Perseus? Algol is opposite the middle star. It is dim now. Did you find the cause of its variation?"

"Authorities differ, but most think it is due to an opaque body, a moon, which revolves about it and eclipses it at regular intervals."

"That seems reasonable. What is it, Jo?"

"I don't understand what makes those shooting-stars take fire"—as another one flashed across the sky.

"That is the last question I can answer. When the energy of its swift motion is suddenly checked by the resistance of the air, some of it turns to heat, as when you beat iron, and that sets it on fire. And now it is my sorrowful duty to appoint our last meeting for next Tuesday, at 8:30 A. M., in the laboratory. Let us all be ready to report what special work we have done, and have all specimens at hand for exhibition."

(To be continued.)

LETTERS TO THE EDITOR.

ST. GEORGE'S, HEMPSTEAD, L. I.

To the Editor of The Living Church:

In the 23rd of May number of THE LIVING CHURCH, mention was made of the old St. George's church in Hempstead, L. I. It was said: "This historic parish was planted in colonial days by the venerable society, and was at one time a mission under the care of *one of the Seabury's*." How strangely that expression sounds, "one of the Seabury's."

In speaking of our venerable Bishop White, who made the first prayer in Congress, would they say, "one of the White's?"

It was the first bishop of the American Church who had charge of St. George's, in Hempstead. I feel an interest in this, and would like to see it made correct, as Bishop Samuel Seabury was a relative of ours.

S. L. B.

NOT FOR RITUAL BUT FOR FAITH.

To The Editor of The Living Church.

We are told that Baptists, Unitarians, Congregationalists, and Romanists are agreed in commending the choice of Massachusetts, and that there will now be a great influx into the Church. It is a new thing for outsiders to elect our bishops for us, and it is open to grave question whether it is in any way desirable to have large accessions of men untrained in the Church's faith and methods and all-too-apt to bring their present heresies with them. But there is another serious peril to which I have seen no allusion as yet—the possibility of the unsettling of many who are now true and believing worshippers at our altars, and their being driven forth to seek a certain faith in another and more consistent body. The Church of England still laments the disastrous results of the Gorham decision, but surely the matter then under question was of far less consequence than this now in debate. Will the accession of many strangers compensate for the loss of those of our own children, who, foolishly and mistakenly enough I admit, may forsake our Communion for another which affirms boldly its Catholicity, and which never, whatever its faults, allows its priests to deny their priesthood, or to consort with those who deny the Divinity of Christ?

Again, it is my privilege, as it is that of every clergyman who preaches consistently the doctrines of the Prayer Book, to receive every year many bewildered and weary souls who welcome the definite teaching and sober practices of the Church as steadfast anchors to those who have been tossed about by the vain opinions blowing from every quarter, which vex the sects about us. But, alas! what can we say now? Will they believe us when we speak of the "Faith once delivered to the saints?"

It is probably too late to undo the recent election. We must reconcile ourselves to the spectacle of the Ordinal being used by one who impugns its plain statements But it behooves us to take warning for the future, and to remember that the fight in our day is not for ritual, but for the Catholic Faith.

CHAS. C. EDMUNDS, JR.

ANNIVERSARY OF THE OXFORD MOVEMENT.

To the Editor of the Living Church:

There has hitherto been no public notice taken of the Fourteenth Day of July, at least I have never heard of any. And yet that day is, or ought to be counted one of the most memorable in the history of the Anglican Church.

It is the anniversary of the birth of the

Tractarian movement, that movement which has not only changed the face of the Church, but is still most potent for far greater achievements in the future in the direction of the Church universal.

But one man that we know of ever observed the day, and that was John Henry Newman. The Cardinal in his Apologia says:

"On Sunday July 14th, Mr. Keble preached the assize sermon in the University pulpit. It was published under the title of 'National Apostasy.' *I have ever considered and kept the day*, as the start of the religous movement of 1833."

And Dean Church in his post-humous work on the "Oxford Movement" heads the sixth chapter with these words of Newman, quoted *verbatim*; which goes to show what the opinion was of the man who perhaps next to Newman ought to know most about it.

I write to you, sir, to ask if it is not high time that we, who are reaping in part the fruits of the labors of those men of 1833 and thereafter, should deem it worth our while to commemorate them. Newman has now departed to his rest, the last almost of that noble band, why should we hesitate? Why should we wait longer? To Churchmen it ought to be a day of an importance as great in its sphere as the Fourth of July is in another sphere.

And then and here (so far as it affects ourselves) lies the strongest reason for our observance of the day—we shall by thus doing demonstrate to the world that we are their successors, that upon us has their mantle fallen, that we are continuing their work. And in a measure by reviving amongst ourselves the Tractarian spirit we shall then be able to offer to the prevailing skepticism and liberalism of the day an antidote similiar to that which our predecesors offered so successfully to a like spirit in their day. For my own part I propose keeping the day with Eucharist and sermon, and I ask you to consider the propriety of creating and extending an annual observance of a day for which we ought to be most grateful.

A. W.

WILL THE BISHOPS REPUDIATE?

To the Editor of The Living Church:

I much approve the stand taken, and so ably maintained, with reference to the consecration of Dr. Brooks; though I do not share largely in the alarming apprehensions expressed by so many, because I do not believe the bishops will so entirely repudiate the promises they themselves made under the most solemn circumstances in which men can be placed in this world, and thereby virtually declare that there is no Church of God in the United States, except the Church of Rome with its defective Apostolic Succesion and mediæval corruptions. No, no; it cannot be. The claim that the body of bishops is obliged to take into their own order any one nominated by Massachusetts, or another diocese, is monstrously absurd.

SEPTUAGENARIAN PRIEST.

NASHOTAH.

To the Editor of The Living Church:

Notice has been given in your valuable paper, that next year (1892) the sons and friends of Nashotah would gather at that beautiful and historic place to keep the 50th anniversary of its existence. The announcement is enough to induce all lovers of our Church in the West to pause and think of the history of Nashotah, and to induce every man living who has studied at Nashotah, to determine at once to be present on that occasion, and not to go with empty hands.

The semi-centennial of Nashotah must remind us all that the history of the Northwest is linked in many ways with Nashotah. What parish, diocese or mission, has not come in contact with its life? The very name calls up the lives of Breck, Bishop Kemper, the venerable Dr. Adams, DeKoven, Dr. Kemper, and the great Dr. Cole, who bore the burden for so many years. Linked with Nashotah are the lives of her sons, found now in every diocese, and almost every land.

But the semi-centennial at Nashotah will have (D. V.) one cause for gratitude, that one of her founders, the venerable and learned Dr. Adams, still lives by her beautiful lakes, and walks under her stately trees, and helps to sustain the daily services which have never ceased.

Sons and friends of Nashotah—institute of faith, monument of love and self-denial—mark the date of the anniversary, 1892, and resolve to go "up to the House of the Lord." The Church never needed schools of Catholic learning and holy piety as she does now. Here the old everlasting Faith of the Creeds is taught and held. The ministry is held in the estimation put upon it in the ordinal. The worship is that of the Book of Common Prayer, which puts the Holy Eucharist first, and highest, and daily.

It is time Nashotah men showed more love and zeal for their mother. Work, and care, and narrow means have, in some cases, kept men from returning to that old beautiful place, but we must not let anything prevent us from showing our love and loyalty to that school of the prophets, which for 50 years has been a shining light in this new land, for 50 years she has proclaimed and taught "the Faith once delivered to the saints." Many of Nashotah's old and liberal friends are gone to rest, and many more will soon follow, and we must raise up new friends for the old home. Nashotah is putting on new life. She is full of fresh hope. She is no rival of any school. She welcomes and prays for all others. We, who owe her so much, and who so love her, must pray that the holy teaching, and the daily services, and the solemn Eucharist, will never cease on the shores of those beautiful lakes. But Nashotah needs money, buildings, endowments, and all who love the Church, who read of the providence of God in sustaining Nashotah, who are interested and charmed with her singular and beautiful history, must send or take with us some material gift. Men and friends of Nashotah in every diocese, and in all lands, take an interest in Nashotah! Her unrivalled location, her past blessed work, her record of faith, her years of unceasing prayer to God, help to make her more useful to our Church and land.

C. C. T.

Maywood, Ill.

SHALL CALAMITY BECOME DISASTER?

To the Editor of The Living Church:

We are threatened with a great calamity to the Church, should Dr. Brooks be rejected, and this fear is expressed, not only by members of the Church, but by representatives of all the outside bodies from the most rigid of Calvinists to the freest of all Free Religionists; but the fact is, the calamity has already fallen upon us. When the motives and actions of devoted Churchmen are traduced and maligned; when torrents of obliquity and abuse are poured upon the heads of those whose only offence is that they hold the Faith as it has been handed down by the Church for over eighteen centuries; when the assailants of this Faith are not the open enemies of Christ, but are among those who have solemnly vowed, in the presence of God, to uphold that which they now seek to overthrow; when men whose whole lives have been given to the Church and its cause, now stand appalled at the action of their trusted spiritual guides, and when we see the coming natural result of all this, in coldness, indifference, and possible withdrawal of many whose simple, earnest faith is scorned and contemned by those who should rejoice that it exists in such an age of doubt and infidelity—we know the evil *has* come, and we can only trust that God will so lead our bishops in their action that the present calamity may not grow into the greater disaster.

T. M.

WHY SO EAGER?

To the Editor of The Living Church:

Your Nashotah correspondent in your issue of the 6th inst., seems a little uncertain why the Baptists and Roman Catholics should be zealous for the consecration of Dr. Brooks, while hereditary Churchmen, admirers of his pulpit power and admitting his great abilities, are sad at heart at the prospect.

Let me tell him! It is the old story of "Gebal, and Ammon, and Amalek." In crisis like the present, it is necessary to "speak the truth and shame the devil," however bitter and unpalatable the truth may be.

The Baptist is eager, because no such blow has been struck at the detested doctrine of the Apostolical Succession and the priesthood, since the Church was first planted in America. The Roman Catholic sees the same thing, and that this consecration, if effected, plays right into his hands. He will say—and it will be very hard to meet his argument—"Even if I allow that the Prayer Book, in the Preface to the Ordinal, clearly maintains the doctrine of the Apostolical Succession, yet we must judge of the *real opinions* of any corporate body, by its actual working, which is its present-day interpretation of its old standards. Dr. Brooks has poured contempt in very definite and expressive language, on the doctrine of the Apostolical Succession. Yet your bishops and other official Church authorities, in the presence of Almighty God, testify that 'so far as they are informed he is not justly liable to evil report for *error in religion*.'" You have nullified the old doctrine. Hereafter, it is a mere matter of religious opinion, not a doctrine of the Protestant Episcopal Church, and the Roman Church is the only body in the United States maintaining the old Catholic belief about the necessity of bishops, priests, and deacons."

What can those who have the fateful gift of foresight say to our assenting authorities but "Ye know not what ye do."

W. A. J.

REUNION WITH THE EASTERN CHURCH.

To the Editor of The Living Church:

Readers of THE LIVING CHURCH will perhaps be interested to hear of a visit recently made to this parish, in the interest of Church work in Jerusalem and the East. The visitor was the Rev. Theodore E. Dowling, domestic chaplain to Bishop Blyth, who is travelling in America and advocating the claims of the Jerusalem Bishopric Mission Fund. In 1887, the Patriarch of Jerusalem having expressed a wish that a bishop, representing the Anglican Church, should be sent to Jerusalem, Dr. Blyth was consecrated in Lambeth chapel, and has since been resident in the East. His work is carried on in entire agreement with the principles laid down by the last Lambeth Conference, and covers not only Palestine, but also Egypt, Sinai, Asia Minor, and Cyprus. Owing to political reasons, the Eastern Church is unable to undertake mission work amongst the Jews within the Turkish Empire. Its authorities therefore gladly welcome Bishop Blyth, and give their blessing to his work. There is thus an opportunity for the two great branches of the Church, Eastern and Anglican, to draw closer to one another and realize something of the unity for which their common Master prayed. American Churchmen are appealed to for help in this blessed work.

On Sunday morning, June 7th, Mr. Dowling preached in Ascension church, explaining the points of difference between the Orthodox Church and Rome, and showing her close relationship to us. The helps and hindrances to re-union with her were also set forth. At night he gave a lecture in the parish school room, on the Holy Land, illustrated by magic lantern views, containing much valuable information about the condition and prospects of Christian work in Palestine. It is believed that much good was done in turning the thoughts of our people towards that great historic body of Christians, about whom we know so little but ought to know so much. We think that others would do well to secure such a visit as we have had, and interest themselves in this good and growing work.

WYLLYS REDE,
Rector of Ascension Church.
Westminster, Md.

A CORRECTION.

To the Editor of The Living Church:

In my letter, given in your issue of June 20th, the words "a mode of statement," are mistakenly put in quotations, the expression being mine, not Dr. Newton's.

A. T. MAHAN.

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No Chemicals

are used in its preparation. It has *more than three times the strength* of Cocoa mixed with Starch, Arrowroot or Sugar, and is therefore far more economical, *costing less than one cent a cup.* It is delicious, nourishing, strengthening, EASILY DIGESTED, and admirably adapted for invalids as well as for persons in health.

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For restoring the color, thickening the growth, and beautifying the hair, and for preventing baldness, Hall's Hair Renewer is unsurpassed.

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Two Miles South of Chicago City Limits.

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Where manufacturers give the preference to workmen who live in the VILLAGE OF HARVEY.

Buy inside the Lines,

Where there are no Saloons, and where you will never have a Saloon adjoining your purchase.

Buy inside the Lines,

Where Sewers (fourteen feet below the ground surface) insure healthful, perfect drainage.

Buy inside the Lines,

Where Main Sewers, Water Works, Trees, Parks and Boulevards, are furnished without any assessments to purchasers of Lots.

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Where Water Works furnish pure artesian water for domestic uses, and for fire protection.

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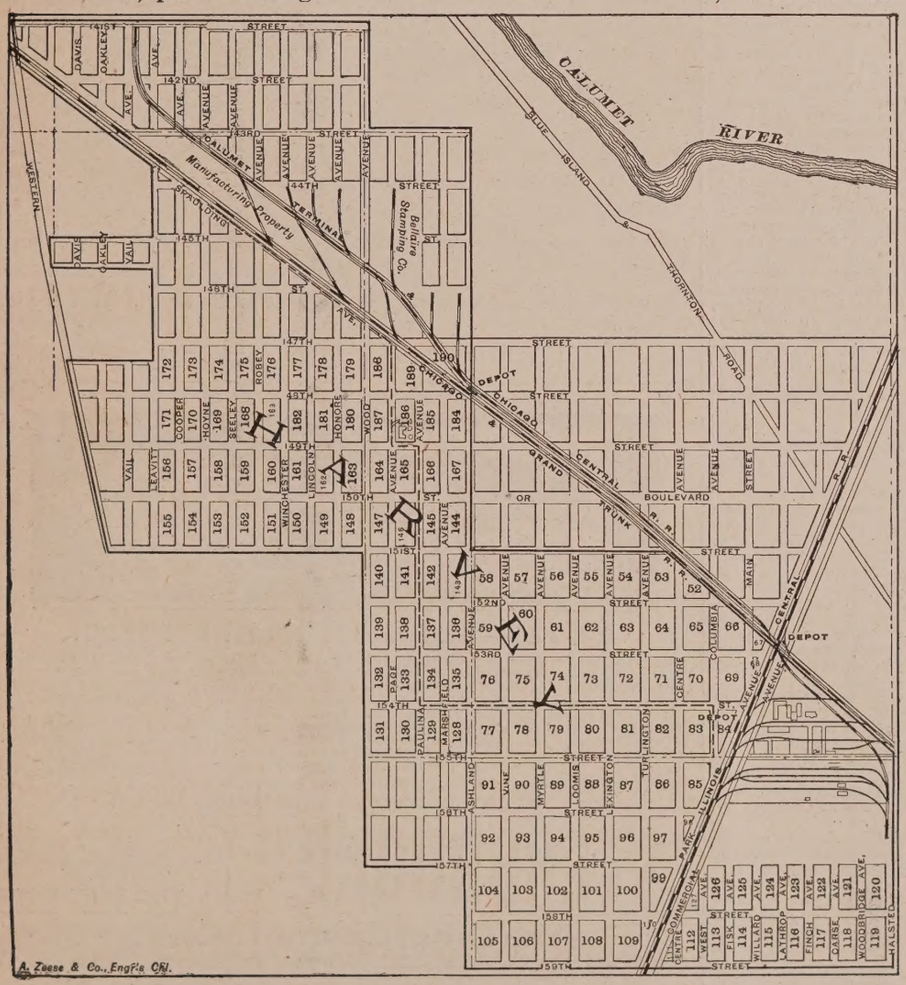

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GLASGO LACE THREAD CO., Glasgo, Conn.

SUCCESSFUL FAMILY GARDENING.

THE GROWING OF SWEET HERBS FOR MARKET

There are two women who have drifted into a little enterprise that has for years furnished them a sure income, by which they have been able to live in an independent manner. This is the raising of sweet herbs. Most of the labor has been done by themselves, and they have accumulated, by strict economy, sufficient means to enable them to build a cottage on the rear end of their lot, that now affords them a steady income from rent. In the beginning of their venture they raised vegetables also, but great competition in that line reduced their profits, and they now confine themselves to the raising of herbs only for market; the space of their town lot being also reduced by the building of the cottage. They have regular customers that look to them for their annual supply, and every fall they may be seen on the streets delivering their neatly-tied bunches of sage, thyme, summer savory, and sweet marjoram, and soliciting the patronage of new customers. Meat markets look to them for their supply.

Henderson, the late well-known seed and vegetable grower near New York City, says the cultivation of sweet herbs for market purposes is but little known in this country, except in the vegetable gardens in the vicinity of New York City; there it is practiced to a considerable extent. "Herbs," he says, "are generally regarded as a safe crop by the market gardener, for if there is any interruption to the sale in a green state, they can be dried and sold months after."

Sweet herbs can be grown as a second crop after an early crop of peas, cabbage, beets, or onions have been sold off. The soil for successful propagation of the plant must be very rich and mellow. The seed is sown in rows in April, and carefully kept clean from weeds until the plants are fit to set out, which may be done any time after the middle of June, until the last of July. As the transplanted plants are usually small and delicate, the ground should be as well harrowed and smooth as it is possible to make it. The rows shou'd be twelve inches apart, and eight or ten inches space between the plants. In eight or ten days after the crop has been planted, the ground should be hoed over lightly with a steel rake, which loosens the surface sufficiently to destroy weeds that are just germinating. In ten or twelve days more, repeat the operation with the rake, which effectually destroys the weeds. It is great economy of labor to never allow the weeds to start. By the middle of September the ground will be as thickly covered as a field of clover.

If allowed to grow without thinning, there would be no increase in the weight of the leaves, but the stalks would grow taller and woody; but by cutting out in September every alternate row, each plant commonly making two bunches, the remaining rows get light and air, and in three or four weeks will have so spread again as to cover the entire ground, from which half a crop has already been taken. By this method fully a double crop is taken, and of better quality, than if allowed to grow without thinning.

We are told that there are but few varieties among herbs, except in thyme. In this there are several, and it is very important that what is known as the spreading variety is planted. The upright sort is worthless as a market crop. In sage, the variety known as the broad-leaved is the best. The season for selling herbs is in October, November, and December.

Unless the ground is already mellow from use, and free from grass, it should be spaded or plowed under the previous fall. It should be enriched by well-rotted stable manure, spread three inches thick over the ground, and then spaded or plowed under. In the spring, the earth should be made mellow and smooth before sowing seed. Cover the seed about twice or thrice its thickness with soil; if followed soon with rain, this is all that is necessary, but if the ground is dry, pat the soil down evenly with the spade, after sowing. Outside of the spading, all this work can be done by women; but it is laborious, and necessitates early rising during the summer months, that much of the work may be done before the heat of the day makes it more fatiguing; but earning a living means no play, at the best. Mention might be made of another woman, who having spent a large part of her life in affluence, was left in middle life a widow, with very little means. She disposed of her house in town, purchased a small home in the suburbs of the place, and has comfortably cared for herself by keeping a green house and raising young garden plants and young shrubbery for sale. Every spring attention is called to her fine strawberry plants, raspberries, tomatoes, hydrangeas, roses, pansies, and bulbs of all kinds. This, of course, requires vigorous outdoor exercise and labor; but her strength has been equal to the demand, and her independence complete.—*Annie Wade Westbrook, in Good Housekeeping.*

"My dear fellow, Nature has given us bald heads but Cincinnati has given us Ivory Soap. Rub one blessing with the other blessing, and like the quality of Mercy, you are 'twice blessed.' Take my word for it, Ivory tempers the discomfort to the shorn man. It makes the hair and skin soft and pleasant to the touch. Just try it once!"

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And yet the **old fogies** on that car thought it would never be improved upon. So it is with the old fashioned preparations of oxygen, that had no reference to the existence of disease germs which were unknown. **Aerated Oxygen** is prepared with special reference to the killing of the germs of disease and is just as much an "imitation" of old formulas as is the modern locomotive an imitation of the ancient specimen above.

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